

ROSICRUCIAN DIGEST

1958
APRIL

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Dandelion, the Benevolent

Its place in
Nature's kingdom.

▽ △ ▽

Our Heaven and Hell

The basic truth.

▽ △ ▽

Program for Peace

External compulsion
or self-discipline?

▽ △ ▽

Featuring:

- *Mysticism*
- *Science*
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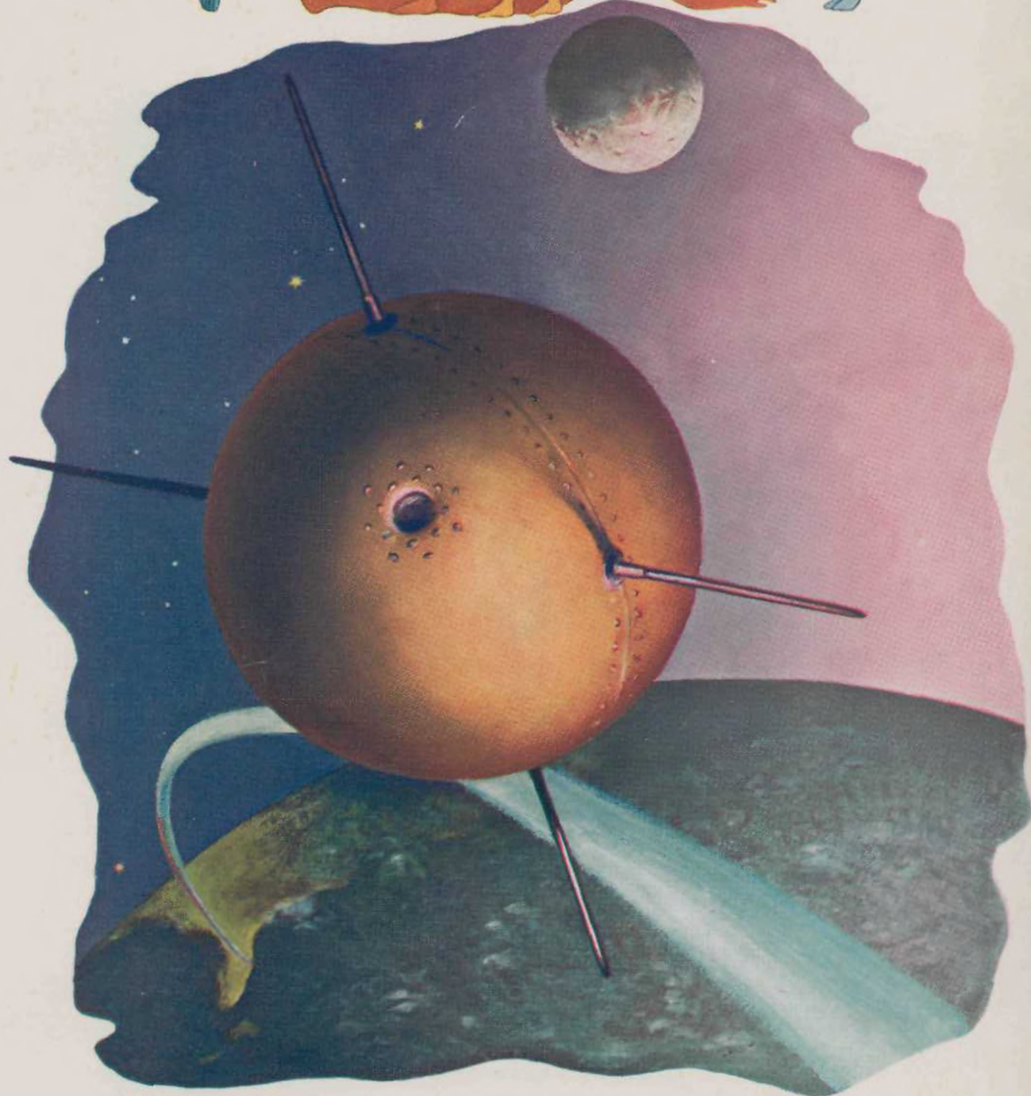
Next Month:

The Woman
of Mystery

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Cover:

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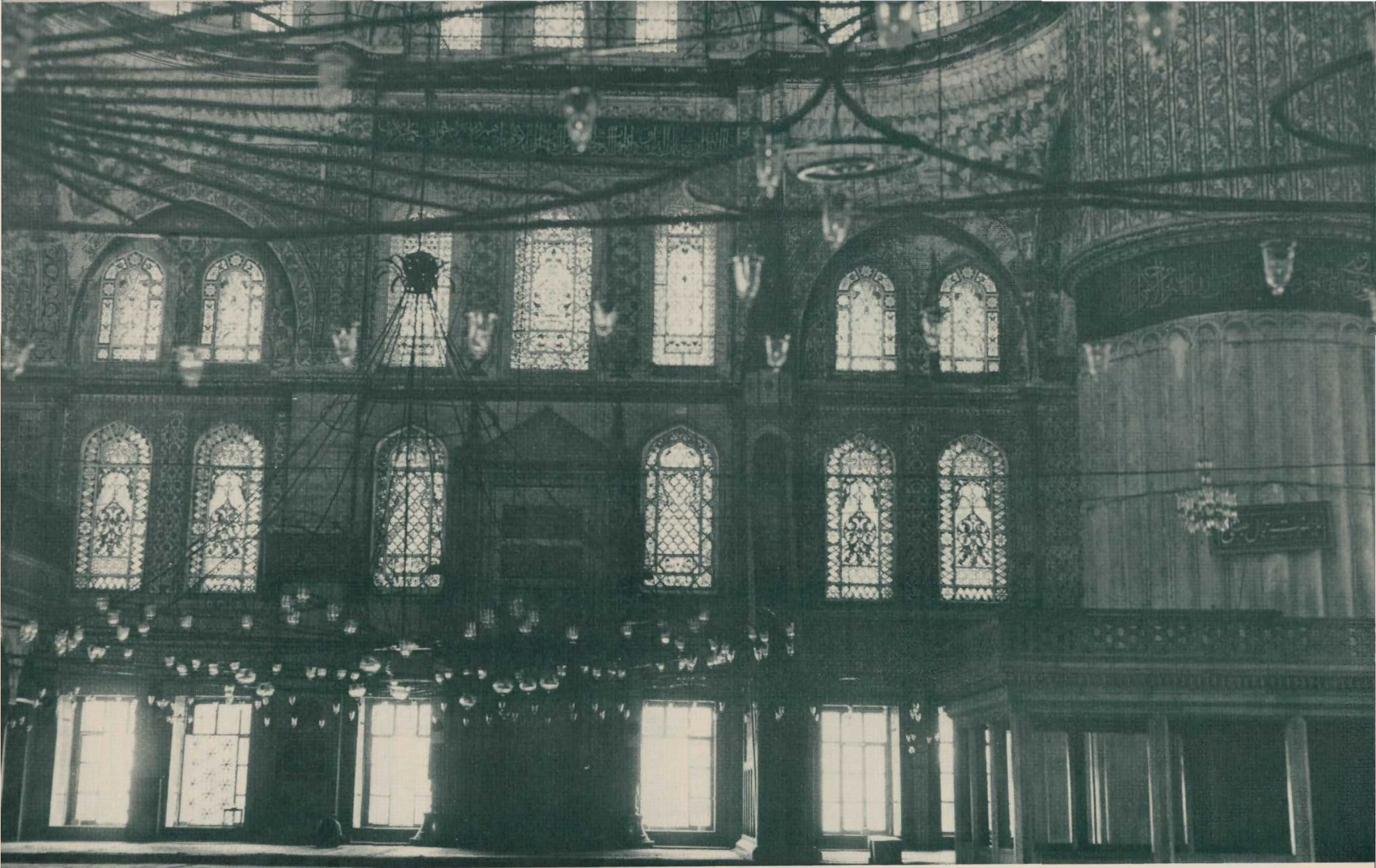
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(Photo by AMORC)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, **The Mastery of Life**. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE THOUGHT OF THE MONTH

PROGRAM FOR PEACE

By THE EMPEROR



NUMEROUS organizations, religions, and societies have what are designated in general as "peace programs." Some of these consist of theories of improved relations between nations. Others are spiritual and moral and seek divine intervention in the present crucial armament race and the cold war.

The causes of war are many; generally they are political, economic, social, racial, and religious. There are variations of these main causes which are under study by scientific institutions and committees sponsored by different humanitarian groups. Much of that which has been learned from these studies has merit. Though many specific contributory causes of war are known, and historically efficient methods have been attempted to suppress them, yet world tension continues and increases.

It appears to us that the cause of war lies principally within the individual. It is only given greater puissance by the numerical strength of society. The living organism is impelled by its inherent impulsion to continue its existence—the so-called instinct of self-preservation. In a highly intelligent and self-conscious being like man this impulse to live is given ideation. It becomes identified with specific motives or purposes.

What does "to live" mean to the average man? There are as many answers to that as there are people to ask. Those who reply will begin with the biological basis and build a structure of the meaning of life upon that. Life

will mean more to them than sustenance and the construction of a physical and conscious existence. They will probably reply: to do no more than to live would constitute mere vegetation. They will then expound all the mental constructs or values which they personally place upon life.

The individual's evaluation of life in terms of emotional satisfaction and ideals becomes the objective of the life urge. In other words, these ideals are the reason he gives for wanting a physical existence. Consequently, the aggression of the biological and instinctive impulse to live is directed toward such ends. These ends may be fame, fortune, or personal power, with all the vicissitudes associated with such objectives.

The individual is thus biologically a selfish animal. He lives for his particular interest. He may create a fairly wide circle of interest around himself which may include the welfare of others, such as his family or associates. Yet, these are embraced only because in some way they satisfy his more extended self. The more extended self is the individual who becomes known as a moralist, a humanitarian or a spiritual idealist—or more commonly, the good citizen. Those in the class of the extended self unfortunately are very much in the minority in any society. For the masses to recognize and abide by the ideals and standards set by those having the enlarged consciousness of self requires the imposition of various influences.

One of these influences is the emotional appeal through the externalities of religion. This can and often does en-

large the individual's self-consciousness. Inwardly he then appreciates the ideals set by society and of his own volition includes them in the more intimate relations of self. This means that he cherishes them and extends toward them the same protection he would to his physical person. To others the compulsion to abide by ideals and principles of the enlarged self extends wholly from without—through the punitive measures of the law.

In every individual we have, for example, the emotions of hate, fear, love, joy and surprise, and the associated sentiments or feelings. These arise as the individual's self-drive to live as an organism is brought into conflict with his environment and with his fellow humans. In a person of a limited consciousness of self every emotion is employed without restraint, if penalty can be avoided, so as to further the immediate *personal* well-being. The individual will be ruthless, showing no concern for others who may oppose the immediate self.

This lack of self-discipline even to persons of the most primitive mentality eventually proves to be detrimental. No matter how one strives exclusively for his own interests he cannot singly accomplish what he desires. He discovers that he needs the assistance of other humans. This realization of necessary cooperation began, and is, the basis of society. It became necessary, as the more intelligent individual learned, to establish certain taboos as well as mandates imposed against all members of society for their mutual welfare. Actually this was not an altruistic motive but one which compelled by necessity the enlargement of the circle of self-interest.

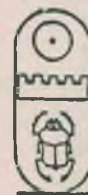
In our modern society we are confronted with the fact that the majority of individuals fully understand that the restrictions of law, the discipline of the individual, are intended for his best interests. However, this is an *intellectual recognition*; opposed to it there is still the impulsion of the primitive, limited self. A large number of the world's population is still motivated by the limited but immediate self-interest. They wish to do that which will satisfy their desires without the inclusion of the interests of others.

It is true that most of us could get immediate gratification of our desires if we did not need to conform to society's conventions and laws; but the intelligent and evolved individual knows that that would ultimately mean anarchy and chaos. However, one with a limited consciousness of self cannot, or he will not, see that far ahead. He has no concern for the future. It is the *Now* which makes the strongest appeal to him—and it is a primitive one.

We might, as a homely analogy, use the small child. The child's mentality is comparable to that of the individual who has a limited circle of self-interest. Creeping upon the floor of his home, he may see some small bright object. He very often picks up this bright object and immediately thrusts it into his mouth. The visual appeal finds its response in the desire to taste and to eat the object. The child does not examine it as to whether the object might be digestible and what circumstances might ensue from the swallowing of it. So, too, do those of the limited self-consciousness act in their relations to other members of society.

This great multitude of persons are the ones who make any idealistic program for peace most difficult to effect. Their avarice, their primitive aggression, their whole gamut of emotions, are checked only by external compulsion rather than by self-discipline. Religion continually advocates in its moral precepts the need for being our brother's keeper. But the awareness of this is not as strong a deterrent as the compulsion of one's personal needs!

The basis of human aggression is the biological urge—the need for the survival of the organism itself—and its state of normalcy is realized as satisfaction. Thus, the instinct of the individual is to attain this state by the quickest and the shortest method discernible. The emotional and instinctive impulsion is far more forceful than any rational one. It is therefore difficult to argue the merits of a lofty, peaceful society, as against the individual's experiencing of the pangs of hunger, intense cold and pain. If the economy of a people is made more secure, certain drives of the biological aspect of self become less intense. One is less aware of them. The appeal to reason and the



enlargement of the consciousness of self, which is necessary for the greater circle of interest and a peaceful society, then become possible.

When economic security is more stable and uniform, it is easier to educate the masses of people and to inculcate truly humanitarian and socialistic ideals. When severe economic pressure is being experienced, the only social ideologies which appeal are those which coincide with the emotions aroused by the primitive desires. This accounts for the radical political systems supported by the great mass of people today.

The personal consciousness of all people will never be uniformly developed. The primitive urges will always be more dominant in some persons due to heredity and environment. Improved economic conditions will place the recalcitrant, the so-called "anti-socials," in the minority. The majority will then find the maintaining of peace more facile.

It may be asked: is not society emphasizing the need of economic improvement on a world-wide scale in

nearly all of its programs for peace? The answer is Yes. But it is under a great handicap which defeats its efforts. Truly improved economic conditions throughout the world are not possible with the extreme emphasis being placed upon *nationalism*. Nationalism, with its pitting of one people of a particular political history and society against another, makes a world-wide economic plan of security truly impossible.

The national barriers become barriers against the desperate need of world unity. Let us consider first things first in a program of peace. There is no need for revolution and radical overthrow of government; that is anarchy and undermines society. The true merging of world interest and people is what is needed. The United Nations is an attempt to maintain, on the one hand, the often divergent interests and traditional policies of separate nations and, on the other hand, to try to bring them into harmony. Such a miracle is not possible, and the resultant delay for the *real need* adds to world tension.



The Rainbow

By HUBERT E. POTTER, F. R. C.



HE rainbow has an interesting history. According to Moses, no one ever saw a rainbow until after the Flood. At that time, God designated the bow as a symbol of His promise never again to destroy the world by water.

From other sources, the rainbow has come to mean a variety of things. Ancient alchemists once sought the mysterious and elusive Philosopher's Stone at a point where the rainbow touched the earth. Others believed a pot of gold was hidden there. Today, those who seek the impossible are called "rainbow chasers."

Strictly speaking, the rainbow appears as a curved arc composed of bands of several colors of the spectrum. It is formed by the rays of a light source passing through drops of water in a spray of mist. Both the sun and moon may produce rainbows. Moonbows, mentioned first by Aristotle some 2,200 years ago, may be seen best at the Cumberland Falls near Corbin, Ky.

Although the rainbow appears to be in a fixed position, it is formed by millions of tiny drops of water passing for a brief moment between the viewer and the source of light. It must be noted, also, that only clear raindrops can produce a bow because dirty raindrops would never transmit light.

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April
1958*

Mysticism Pointed to America

By J. DONALD ATKINS, M. A., F. R. C.



VERY few know how closely America is linked to the Holy Family—not through the churches of America nor the Christian faith but by means of the esoteric path that leads through the mystic truths.

The paramount facts as a basis for the information being presented herewith may be listed as follows: (1) Moses and his followers brought the teachings of the Great White Brotherhood into Palestine to form the Essenic Order. (2) Jesus and the Holy Family were Essenes. (3) The Rosicrucian Order is an outgrowth of the Essenic movement.

When Saul of Tarsus harried the Christians out of Jerusalem, and thereby initiated the spreading of the Christine movement to other places in the Mediterranean area, Joseph of Arimathea took Mary the Virgin, and a group of other early Christians to Antioch. Among those who accompanied him were Lazarus, Mary and Martha, Marcella, Mary Magdalene, and many others. They finally took ship and came to Marseilles about the year 33 or 34. In those days, Marseilles was known as Massilia, and had been a Greek colony in the West from as early as 600 B.C.

Joseph of Arimathea was extremely wealthy, controlling in ownership the tin mines of Britannia, and having his own fleet of ships, both in the Mediterranean and in the Channel between Britannia and Gaul (now known as the English Channel).

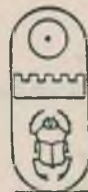
This was the beginning of the esoteric or mystic path, as differentiated from the Christine movement, as exemplified by John at Ephesus, Luke and others, which culminated in the formation of the early church, which for four centuries was more or less sponsored by the Great White Brotherhood. It was only after the reforms initiated by Constantine and other leaders of the Church, fourth century A.D., that the

Brotherhood withdrew its sponsorship, which the churches have never regained, due to the arising of divergent dogmas and creeds.

Thus, there came into existence two movements: (1) the Christine or exoteric, (2) the mystic or esoteric, resulting in the establishment of many churches, religions and beliefs which the masses follow, and one single set of rules and regulations given in the mystic orders, which a select group of people follow for their development.

The Druids sent a delegation from Britannia to Massilia to interview Joseph of Arimathea and Mary and offer them a home in Britannia. This was accepted, and while the remainder of those who had accompanied Joseph settled in the lower Rhone Valley, he and Mary arrived in Britannia in the year 37 A.D. to establish a home in Somerset at what became known as Avalon, and later as Glastonbury, where the ruins of Glastonbury Abbey now stand. Mary passed through transition in the year 48 A.D. and was buried under the stones of what later became the Mary Chapel at Glastonbury Abbey. She had reached her 66th year, having been born about 18 B.C.

Jesus had preceded Mary at Avalon, first as a boy about the age of 10, when Joseph brought Mary and the Boy on



a summer's outing to the tin mine country, and later in the year 25, or thereabouts when He paid a visit to the Druids of Britannia. It seems logical to believe that this visit took place *after* His sojourns in India, Persia, Babylonia, Greece, and Egypt, as related in the *Mystical Life of Jesus*, written by Dr. H. Spencer Lewis.

Jesus built the little wattle hut at Avalon, later used by Joseph and Mary as a home. This hut became the first church ever built above ground, and was later encased in the Mary Chapel of the Abbey. When the Abbey burned in the great fire of 1184, the hut was destroyed, but a great many who lived during the twelve centuries of its existence have testified to having seen it, including William of Malmesbury as late as 1125. Of course, in this fire, all the early historical records were also burned.

As evidence of the foregoing, the Druids declared: "We have known the Christ, for He was the *Yesu*, whom we have long awaited." About 550, Taliesin, the Arch-druid, said "Christ, the word from the beginning, was from the beginning our Teacher, and we never lost His teachings!" It is noteworthy in passing, that *Yesu*, the name by which the Druids knew Jesus, was extremely close to Yeshua, the Hebrew name by which he was known in Palestine. The name Jesus was never Hebrew, but *Greek*, and He was never known by this name until His initiation in the Great Pyramid.

A quotation from the Rev. H. A. Lewis (*Christ in Cornwall?* pp. 22-23, third edition 1948, a pamphlet dealing with the subject) states:

I now proceed to reconstruct the story as I see it. St. John took Our Lady away from the Cross "at that very hour," that she might be spared of the horror of the three hours of darkness. She lived with him, or under his charge, for a comparatively short while. He then transferred his trust to Joseph, who, after seeing the Bethany Family safe in the Rhone Valley, brought the Blessed Virgin to Avalon. This was to be *her* secret refuge, beside the little building which her Blessed Son had built and already bequeathed to her. Here she died, probably about 48 A.D. Here they buried her, and here . . . was . . . erected the *Vetusta Ecclesia* over her resting place. Joseph now went to join St. Phillip in France. Commissioned and perhaps ordained by him, he returned about 63 A.D. with his band of twelve hermits to take up their abode around the same sacred spot.

Of course, some will say that the tomb of Mary is located at Jerusalem. Why, therefore, did not St. Jerome include the tomb of Mary in his catalogue of the sacred places of Palestine about the year 400? The answer is easy: Mary's body was not in Palestine at that time, nor had it been prior to that.

Joseph of Arimathea, who passed into transition in 76, also was buried at the same sacred place. His coffin was found, but the remains had been stolen at some prior time. The coffin was opened in 1926 and the body of Joseph of Arimathea was not there, but going back in time to 1345, permission was given to one, John Bloom, to look for the casket. He found it, and also found the body, which was reburied in a silver casket outside of the Mary Chapel. The casket found by Bloom bore this inscription: "Ad Britannos veni post Christum sepelivi, Docui. Quievi.—J.A." The literal translation of this quotation is: "To the Britains I came after I buried the Christ, I taught, I have entered my rest."

All Bible students know that Joseph of Arimathea owned the tomb where Jesus was taken after the Crucifixion. This identifies J. A. as the Joseph of Arimathea, the uncle of Mary and her Son Jesus, and the one who was buried at Avalon in the year 76.

King Arthur, said to be a direct descendant of Joseph of Arimathea, in at least the eighth generation, with dates given at approximately 495-537, was buried beneath the stones at the foot of the altar in Edgar Chapel, located at the other extreme end of the Abbey from the Mary Chapel. During the excavations of 1190-1191, after the fire of 1184, the skeletons of both Arthur and Guinevere were found several feet below this Chapel inside a hollow oak trunk. A leaden plaque lying across the bodies stated: "This is King Arthur and his second wife, Queen Guinevere." They were reburied in a black marble casket.

Gildas, a contemporary of King Arthur, referring to Jesus, states in Latin: "He, the true Sun . . . revealing His excellent brightness to the whole world . . . first bestowed his rays (on this island), as we know, at the height of the reign of Tiberius Caesar." This is from *De*

Excidio Britanniae, Sect. VI, ex-Codex Canterbury.

William of Malmesbury in the twelfth century relates that St. Edmund, St. Augustine, and St. Dunstan all referred to Jesus in Britannia in one way or another.

Maelgwyn, a bard of the time of King Arthur, and a member of his court, stated that the EALDE CHIRCHE was built *over* the grave of the Blessed Virgin, and here also Joseph of Arimathea was buried. The uncle of Maelgwyn, none other than St. David, was in charge of the Church *at the time* that the body of King Arthur was brought to Avalon, after the unfortunate Battle of Kamlan in which Arthur was killed by an arrow shot by his son, Modred, who was attempting to wrest the throne from his father in a civil war.

As further substantiation of Maelgwyn, as a member of the Arthurian court, a Druidic englyn (epigram) attributed to Arthur himself reads as follows:

*I have three heroes in battle,
Mael, the tall,—and Llyr with
his army,
And Caradoc, the pillar of
Wales.*

Mael, of course, is Maelgwyn, often referred to in Latin documents as Melchinus.

William of Malmesbury in *Gesta Regum Anglorum*, I, 20, gives the following description of the wattle church:

In it the bodily relics of many saints are preserved, some of whom we shall note in due course; nor is there any space around the shrine which does not contain the ashes of the blessed. Indeed, the tessellated pavement of polished stone, yes, even the sides of the altar itself, both above and below, are piled with the crowded relics. In places also in the pavement on either side carefully placed, in alternate triangles and squares, and sealed with lead; beneath which, if I believe some holy secret to be held, I am doing no harm to religion.

If there is doubt why Jesus would want to come to the Druids, one need but examine their beliefs to see a striking similarity to His teachings, further emphasized by *en masse* conversions of entire groups when Joseph of Arimathea and those who followed him brought the Word to these people.

There was a close relationship be-

tween Druidism, Egyptian, and Hebrew. They believed in three worlds, the world above, the world below, and the present. They considered it necessary to gather into soul the properties, the knowledge of all things, and the power to conquer evil.

If there was a failure to grow spiritually, they believed that one took a downward path to darkness, but if one grew spiritually, the path led into light, life, and truth. Herein is found the same type of teaching—the search for Maat or Truth—in which even Moses was educated, as an Egyptian prince. This was the basis for his Hebrew teachings, for ancient Hebrew is only a copy of the more ancient Druidism, even as was the Sanskrit or Indian, since it is thought that Druidism, in the days of Atlantis, covered the earth.

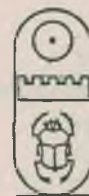
The Druids believed in reincarnation, as do at least three fourths of the people of this earth even today. It was a widespread belief in the time of Jesus, and was included in the early Bible, only to be removed from the Bible at the second Council of Churches at Constantinople, 553 A.D. The Druids believed that man must return many times to learn the lessons of life, and to overcome the evil in human nature.

One Druidic triad expresses their point of view quite nicely: "There are three primeval unities, one God, one Truth, and one Point of Liberty, where all opposites preponderate. Three things proceed from the Three Primeval Unities: all of Life, all that is Good, and all Power."

The historian Hume said, "No religion has ever swayed the minds of man like the Druidic."

The charge is quite often leveled at the Druids, especially the British Druids, that they were cannibalistic, and sacrificed humans. One day, Sir Flinders Petrie, the noted archeologist and Egyptologist, while visiting Stonehenge, removed the chief sacrificial stone to look beneath. He found *no human bones*, only cattle bones. Since the sacred white bull of the sign Taurus has always been their symbol, and May 1, the traditional date in 3003 B.C. when Druidism was re-established, this can be easily figured.

The ancient Celts at one time were widespread. The word Celt comes from



the word Chaldean, which in turn is attributed to the Akkadians, a race (according to Scott-Elliot) that originated on Atlantis. The modern Celt, with whom we are concerned in this article, lived in Britannia as the Welsh or Britons, and in Ireland. The Celts in France had been over-run by the Franks and Gauls, and the Irish were dispossessed by the Danish Vikings. However, Ireland represented in the centuries from the fourth to the eighth, A.D., the one place in all of Europe where the degeneration of the Dark Ages had not fastened its tenacious claws. Ireland's people excelled in learning, had schools and universities, and were highly cultured at a time when learning elsewhere had been blotted out. Even Charlemagne had an Irish tutor for his son.

During this time the Great White Brotherhood had a far western outpost in Galway. The Irish Church had grown rapidly after missionaries, such as Patrick, had brought them the truth. Here, again, there were *en masse* conversions on the part of the Irish Druids. Inasmuch as Patrick was abbot of Glastonbury when Hengist and Horsa made their first raids on the British coast, about 449, it is apropos to weave Patrick into this account.

According to one account, Patrick was born in Dumbarton, Scotland, about 380 A.D. His father was Calpurnius, a deacon, who was a grandson of a clergyman of the ancient church of Briton. His mother was Conchessa. Calpurnius was also a "decurio" or magistrate of noble rank.

Patrick, at age 16, was kidnapped by Scotch pirates and sold into slavery in Ireland. At 22, he escaped and returned to his parents. Later he came to Ireland as a missionary and preached there. He was instrumental in converting the King of Tara, and Tara became an important center of the White Brotherhood. So the "harp that once through Tara's halls" must have been a mystic one.

The only book Patrick ever wrote was his *Confession*. Another writing was a letter to *Coroticus*. He also wrote a hymn, or prayer, called "The Breastplate." There were many books attributed to Patrick, and about Patrick, written by monks of the Middle Ages

throughout Europe, but none can be accepted as authentic, nor did he do many of the things claimed in such spurious writings. He finally passed through transition on March 17, 463 (?) A.D.

Patrick, as the connecting link between the Welsh and the Irish, served to carry the mystic teachings to the Emerald Isle. Here they blossomed for several centuries, truly a golden age. These Irish were true mystics, and represented a far reach of the Order. Patrick at Glastonbury in 449 is another indication that the British and Irish were one in this respect. Even Arthur, according to some writers, had the cross and rose painted on the top of The Table Round. The Knights of the Round Table, rather than being imaginary figments of legend, lived as a unit of the Order. Of course, legend crept in, so much so that it is hard to differentiate between legend and history, but it is surprising how much legend is history in a twisted form.

Even the Holy Grail is so bound in legend that the truth can hardly be found. There are three Grail stories: one concerning Sir Lancelot, one about Sir Percival, and finally the one in regard to Sir Galahad. It might be assumed that the first two had tried to find the Grail and had failed, and that only Sir Galahad had succeeded. Actually the details of the story are not important. As has so often been said, the Grail must be achieved in one's own heart and nowhere else.

The ideals of these knights, the ideals of the Irish mystics, and the Celts who, it is claimed, came to America in 874 still live today. The mystical finger does point to America. Brendan, an Irish churchman and saint (born in Tralee, in County Kerry, in 484) is said to have discovered America in 565. *Collier's Encyclopedia* asserts that *undoubtedly* Brendan touched the Western continent. Returning to Ireland in 573, he passed from this life in 578.

The path to North America has always been the mystical one. The Rosy Cross led the way to A-Marya-Kai, the land where the eagle should spread his wings, that land dedicated to the Great Master Mystic, Moria-El. (See the June, 1916 *American Rosae Crucis*.) This land was foretold on the walls of the pyramid as early as 1300 B.C. It is

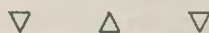
the land where the Rose Cross will come to rest, as our beloved first Imperator said in his New Year's message for 3269 R.C. (*American Rosae Crucis*, March 1916)—A-Marya-Kai, the ancient home of the masters, the land that will again hold high the torch of mysticism for the entire world when Peace Profound shall rule supreme.

Thus we see that the New World has a promise to fulfill, even as St. Brendan had said that he had found the Promised Land (*Terra Repromissionis*), when he returned to Ireland in 573. The *re* in the Latin is important, as it indicates a *re*-promise or a *re*-discovery.

We are face to face with the begin-

ning of the greatest cycle mankind has ever experienced within the living memory of this earth's inhabitants. This can be truly a Golden Age, or an age swept by the horrors of war, a war so devastating that it would leave the few survivors thrown back to the darkest of ages.

As Ella Wheeler Wilcox, a sincere Rosicrucian mystic, once said: "Thoughts are things with body, legs and wings." Then surely we must meditate upon peace, and only peace, for it lies within the grasp of every one of us to prevent a holocaust by such means. War is unthinkable, and it is most fervently hoped that a day will come when war will be impossible.



Reaching our Youth

By AMELIA A. LINDBLAD



ALL too often in this fast moving day and age, we fail to take the time or do not succeed in finding a way of really "reaching" our young people. We don't seem able to penetrate their protective shell of seeming complacency, their contentedness to be like all the others. We need to pierce that shell with a truth so evident and usable that it will produce a reaction from deep within the youth himself.

Here is one parent's attempt to reach that in-born goodness in a young adult very dear to him.

"If we had known you through all of your 16 years of growth and maturing, perhaps we would now know better what right words to use. However, those who are nearest and dearest to us are oftentimes those we cannot reach, just because we try too hard. Many times with our own children we are the last to see their deep needs because we are so busy looking after their everyday requirements and planning for a good future for them.

"You are now at a crucial place in your advancement into manhood. The habits you form now will be those that

you carry with you into your adulthood. You are so lucky in having good health, for the possession of that one thing gives you a firm working foundation upon which to build. You have a wonderful sense of humor, for we have often seen a tolerant amusement shining in your eyes. To be able to laugh at your own mistakes without self-condemnation and to be able to find some tolerant amusement in the mistakes of others without criticism or bitterness is truly a great gift. It makes the Road of Life so much smoother.

"Your physical habits are excellent. You are clean, you get plenty of rest and you neither smoke nor drink, at least not to any excess. All of these things may seem trivial, an unimportant part of everyday life, but that is not entirely true. They are very much a part of life, a part of the good way you were raised—in short, fine habits that you will carry with you always. These things your parents have trained into you because they love you and want you to be happy and successful.

"Up to this time, you have been pliable—taking their word more or less as law. You haven't done too much thinking along any lines that were going to conflict with what they wanted



for you from life. Now you are beginning to have stirrings deep inside of you which insist that you have a right to make your own decisions. No one is going to deny that you do have this right! You have not had any experience, no chance, as yet, to form a pattern, good or bad, in the making of these decisions. So when the question arises as to how you shall handle a situation or deal with a problem you are inclined to watch out of the corner of your eye and see how the majority of the other young people around you are dealing with a comparable problem.

"You are doing this because you have been in the *habit* of looking to your folks for solutions. Now you have half-consciously decided that that is baby-stuff. Instead of depending on your own very reliable inner self, you are tempted to do as the gang does. This is very natural, but that doesn't make it right. Not for you! You have all the makings of a good, strong, reliable man and right now you must start forming the habits that will result in that reliability.

"Nothing great has ever been accomplished in this world by anyone who lets others make decisions for him, or who drifts along, depending upon someone near to push or urge him to accomplish something. No—always that drive must come from inside of our own being. We are well aware that it would be considered quite 'square' by the gang to mention anything so profound as the Soul or God. Nevertheless, when we say to you that to the part of you that is also a part of God is where you should look for your decisions, we are not talking religion or piety, but just a way of life.

"There are minds in the Cosmic that have an unlimited supply of knowledge and each of us has an equal right to tap that supply if we will only use it. It is really very simple. Never make a snap decision; learn to 'sleep on it.' Never look to someone else to make that decision for you. Learn to depend on your own intuitive intelligence. You may make mistakes at first, but we all fall down when we first put on skates. Practice makes perfect, though, and after a while the going gets pretty smooth. It is all a matter of habit.

"Speaking of habit, son, reminds us that we had one more thought in mind.

The work and study habits you make now will also help or hinder your adult life. It is easy to remember how silly and useless some of the subjects seemed in our school days. They didn't seem to have much point when we tried to find a connection between them and what we wanted from the future. We have discovered, however, as the years progress, that the way we met the problems of school assignments very strongly carried over into our adult life and influenced the way in which we met life's assignments. If you find it easier now to 'let slide,' easier to be like the gang, than to have the resourcefulness and pride to meet these day-to-day challenges and conquer them, then that is the way everyday problems in adulthood will be met. This is not the way for you, though. We have known for a long time that you have the born ability to meet anything squarely and make good use of it. You will soon find, with your fine talent for discriminating between the worth while and the useless, that anyone who is going anywhere mentally, physically, or materially will respect you for being an individual. They will come to depend on your good judgment and acclaim you for your strength.

"This is a big step for you to take now and a tremendous effort will have to be made on your part. No one can *make* you do it—no one can *make* you do anything. They can only threaten, punish and beg. However, unless you have a deep, driving desire for accomplishment, you will be one of those who has to be eternally pushed. Later, the place is reached where no one cares enough about us to push.

"You have great promise. It shines in your eyes; it is evident in how you deal with things that are desirable to you and in your good way of life. Live up to your promise. Start now by making your own decisions, by meeting the challenges of unpleasant tasks and becoming the victor. Don't be one of those who just 'goes along for the ride.'

"Know, too, that there are those who care enough to petition the great Cosmic Consciousness in your behalf. The work must be yours and it won't be easy—but God in his love can at least awaken the spark within you that will make all your work bear fruit."

Dandelion, the Benevolent

By JACK ROLAND COGGINS

NATURE, in her wisdom, made the dandelion one of the most abundant of all the herbs. The temperate and cold regions of both hemispheres are its habitat: Europe, Central Asia, North America, and the arctic and south temperate areas. Ubiquitously it springs forth in meadows, cultivated fields, lawns, along roadsides and sidewalks and almost any other place not shaded from the sun. It is nearly impossible to eradicate. Anyone who has tried to remove dandelion from his lawn may have thought Nature erred by permitting a "nuisance weed" to overrun almost the entire populated world. Still, to have created so many, God must love and have a special purpose for the lowly dandelion.

In reality, the belittled dandelion is a ruler in the plant world, for it belongs to the Composite family, "the highest of all plant families, the culmination of the plant kingdom." If you have a tendency to look down your nose at this prince in pauper's clothing, this article may give you added respect for him.

As Food

In time of need, food is where you find it. Since the dandelion is almost everywhere it is one of Nature's means of assuring a constant food supply for man, animals, birds—and even bees. Actually, its scientific name, *Taraxacum*, is an Arabian version of the Greek word, *Trogemon*, meaning edible. Once, when insects destroyed the entire harvest on the island of Minorca, the inhabitants lived on the roots of dandelion instead of their customary bread. Still,



as a nourishing food its laurels rest not alone upon time of need. In many countries it has for centuries been wisely employed as part of the daily bill of fare.

Both wild and cultivated varieties are used. The young, tender leaves, abounding in vitamins and minerals, are excellent for making delicious green salads. Often they are cooked like spinach and served with butter or vinegar; mixed with other greens they are less bitter-tasting. Also,

finely chopped dandelion leaves may be used in sandwiches.

Here are some reasons why it might pay us nutrition-wise to include dandelion in our daily intake of food:

In an experiment for the U. S. Department of Agriculture, H. B. Stiebling discovered that, of those plants used, the least iron was in melons and apples. Dandelion, watercress, cowpeas, and spinach contained the most. Iron helps fight that "tired feeling" in our bodies, as well as the sensation of breathlessness. It is an all-important factor in the manufacture of red blood cells which carry oxygen to vitalize tissue and help carry off waste carbon dioxide.

According to Doctors Bertha L. Paegel and Joseph F. Ross, iron deficiency is a major health problem throughout the world. In the United States, for example, between 10 and 25 percent of persons entering large, general hospitals have insufficient amounts of this vital (and vitalizing) mineral. In countries where food is less abundant the percentages would be higher.

Simple anemia is the medical term meaning inadequate amounts of iron in the body-system. Established cases



should always be given medical treatment, of course. In our eating of dandelion for a source of required iron, however, we are taking a definite step toward *preventing* the debilitating symptoms of anemia. We are also enabling our bodies to make use of the wonderful energies we associate with oxygen—energies that keep us healthy, vibrant, and active.

Iron is also directly related to the proper functioning of plant chlorophyll which, in conjunction with light, manufactures the plant's food supply. When a plant is deprived of adequate iron, its leaves turn abnormally yellow and its value as human food degenerates. It is logical, therefore, to believe that when iron content is high, as in the dandelion, there will be a superabundance of plant food that will become human nourishment when assimilated.

Another reason for the excessive vitamin and mineral content of dandelion may be its long, tapering taproot which often penetrates deeply into the earth. Recent experiments at the University of Florida indicate that some plants absorb minerals from different soil levels. The peanut, for example, absorbs calcium near the surface; other minerals are taken in at deeper points. The dandelion's long taproot naturally gives it access to more elements and may very well enhance its absorption of them—especially those that can be obtained best from deeper levels.

The root itself is a unique form of food for man. Sliced, it is a tasty contribution to any salad. It is also used to flavor soups and stews and to make broth. When fried like parsnips the roots should be young and succulent and gathered preferably in winter when their ordinarily bitter sap becomes thick and sweet. Other uses for the root include the making of a health drink and as an adulterant for coffee. For these purposes, the root is dried, ground, and usually roasted. It affects the flavor of coffee much as does chicory.

There are numerous reasons for the belief that dandelion roots are uncommonly nourishing to humans. For one thing, they are the storehouse for energy that permits the dandelion to make its early appearance each spring. This energy-material is manufactured during one growing season, saved through-

out the winter, and then used the following spring for early flower-production. For this reason, it is generally believed that dandelion roots are a double-charged source of human nutrition. Greek Mythology relates that Theseus, who had energy and strength to slay both the bull of Marathon and the monstrous Minotaur, was fed this food by Hecate, the mysterious moon-goddess.

Called by modern scientists "a weird substance" this food is neither starch nor sugar. In many respects it is like both; for, although it possesses characteristics of starch, it is still soluble like sugar. It is readily transformed into fructose, a form of sugar.

Actually, every part of the dandelion plant may be eaten for food and is considered tonic as well as nutritious. Even the flowers are used to make wine, or they may be added to any salad to beautify and increase food value.

Medicinal Qualities

Dandelion is also used in medicine as (1) a means to increase the secretion and discharge of urine from the body, (2) a strengthener of the stomach, (3) a promoter of the discharge of bile from the system. It is excellent for the prevention and cure of scurvy which is caused essentially by lack of Vitamin C. Dandelion is considered one of the safest and most useful herbs for liver malfunctions. It is also thought to be valuable to the heart.

A Dutch physician and chemist, Hermann Boerhaave (1668-1738), claimed that daily eating of dandelion will remove the severest and most obstinate obstructions of the viscera. This is also a very old remedy for curing indigestion when caused by a torpid liver. A more modern researcher, Mrs. C. F. Leyel, says in her book, *Green Medicine*, that dandelion as part of the diet can dissolve chalky deposits symptomatic of rheumatoid arthritis.

According to the *Macmillan Medical Encyclopedia*, the fresh milky substance in the flower stalks is used for the treatment of warts.

Generally, the beneficial actions of dandelion are described as (1) *alterative*, changing for the better, (2) *aperient*, mildly laxative, (3) *hepatic*, increasing bile secretion, (4) *stimulant*,

increasing organ activity, (5) *diuretic*, aiding in secretion of urine, (6) *tonic*, strengthener.

Naturally, the wisest way to use dandelion for medicine is preventatively—that is, by eating it in small amounts daily, for its valuable health factors, before we have any specific need.

Industrial Value

Acting as food and medicine does not end dandelion's valuable services to man. It has also met the needs of modern production. In Russia and Argentina, for example, dandelions of a particular variety are cultivated for their latex which is made into rubber. In silk-producing countries, dandelion leaves are sometimes substituted for mulberry leaves as food for silkworms.

Probably one of the most important, but little-known functions of the dandelion is that of its supplying large amounts of nectar and pollen to bees during the crucial time when they are rearing their brood. For this reason, its appearance in early spring is of the greatest importance to beekeepers and the honey industry.

Above Duality

In a plant contributing so much to human welfare, yet appearing so unpromising, it is not surprising that we find a set of unique characteristics. For instance, the dandelion has given up sex—*altogether*. Its ovaries are in no way fertilized; every fruit and every new generation are wholly products of virgin birth. Without sexual processes there can be, of course, no mixing of hereditary factors. Therefore, scientists tell us that in a hundred million years from now the dandelion will be very much the same as it is today.

Nature has, in essence, said to the dandelion: "You are fine as you are. There is no need for any change or

improvement. I'm satisfied!" She shows every evidence of seeing to it that her "perfect" plant survives, too.

Many kinds of other plants, for example, would vanish if the wind or insects to carry fertilizing pollen were suddenly not available. The dandelion, being sexless, requires neither one for reproducing itself. Slicing off the leaves just beneath the earth's surface in an attempt to destroy the plant merely encourages it to grow. Nature seems to have tried to make it as independent of outside factors as possible. Even its seed distribution is largely autonomous.

The flower, which is really not a single flower but many tiny flowerets, develops into the commonly-known blow ball. These are very beautiful, but they serve a more practical purpose. If you take one apart carefully and examine it, you will observe that it is composed of many, individual parachutelike parts. There is a sort of shaft with a tiny fruit at one end and tufts of hair at the other. Each fruit contains one seed which is sometimes carried for miles in the wind by its tiny, natural parachute. The slightest breeze gives it motive power. Most plant seeds simply drop to the ground, but the self-sufficient dandelion gets around on its own.

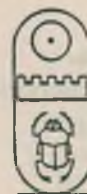
Even its long taproot seems intentionally designed to give it additional hold upon the earth. Many have despaired of ever completely removing it from their lawns. Even when the lawn fails, the dandelions continue and thrive. The truth is, this humble plant is better prepared to survive than is man himself!

Scientists confess that they have not unraveled the whole mystery wound up in the common dandelion. One thing, however, is certain: this meek-looking citizen of the plant kingdom has truly *inherited the earth!*



DAYLIGHT SAVING TIME

Daylight Saving Time will become effective in California on April 27. Pacific Standard Time will be resumed on September 28. AMORC members, in their contacts, will please take notice.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

ANALYZING EVENTS

By CECIL A. POOLE, Supreme Secretary



INDIVIDUALS are affected by the trend of events. World-shaking events directly affect us. Our habits are interrupted either through the additional money in taxes that is taken from our living, or by the regulations that may in some way interfere with the material things which we have come to accept as everyday necessities.

It is not always easy to answer an individual as to how he should react to existent conditions, because conditions themselves are only indirectly related to the individual's reactions. A letter reached me at the beginning of the New Year that brings this fact very directly to consciousness. It said, in part:

Whenever I am discouraged about world affairs, I think how my Grandparents might have suffered had there been a dozen commentators and news reporters giving them hourly reports on the Battle of Gettysburg. Up-to-the-minute news can be discouraging news. Today, you and I are swept along from news report to news report without time for reflection. Radio, television, and the airplane have given us front seats from which to observe the events of the world. They have put our potential enemies figuratively across the street instead of around the world, and with nearness one loses perspective.

How true it is that perspective depends upon reflection and analysis; and reflection and analysis, in turn, depend upon point of view. During World War II, many women whose husbands were in military service, as well as parents whose sons and daughters served in various branches of the Armed Services,

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almost became nervous wrecks trying to follow news events and relating those news events to their loved ones. A prominent psychologist advised a wife of an Army Officer to select one good news broadcast each day at the same time, and listen to it only once in twenty-four hours. When this advice was followed, much of the nervous tension left this individual.

Obviously, when an individual is personally concerned with any series of events, he is anxious that those events be known to him. It seemed a natural thing for many who had members of their families in military service to listen to the radio all day, to read every news report. The utter confusion that resulted in the minds of these individuals was enough to cause the most stoical person to have a nervous breakdown.

The advantages that have come with the improvement of communication and transportation have brought the added responsibility of the exercise of reason and judgment. This does not mean that news is always distorted or that the report of one news service is right while another one is wrong. It simply means that analysis and judgment cannot be exercised while one is listening constantly to a reiteration of actual reports of events taking place, or to someone else's interpretation of the events actually in existence at the moment. Commentators have come into our system of news reporting and analysis to the point where we can confirm almost any fundamental political or philosophical belief that we wish by choosing the commentator with whom we agree.

History has shown us that the true meaning of events is seldom known within the lifetime of the individual who experiences them. It is certain that no one living in the late seventeenth and the early eighteenth centuries could have grasped the fact that democracy was replacing monarchy. The democratic tendencies were radical and the monarchists were the conservatives, but a change was taking place. Generally speaking, the world has profited by the change, and no doubt a change is going on also today. We hope it will result in a better world, but what it will be we can only glimpse

in the interpretation of current events. We cannot see ultimate ends.

This interpretation of current events may seem to make the situation more complicated rather than to explain it. There have always been people who were escapists, who tired of attempting to interpret the situation about them. One hundred or more years ago they could simply migrate somewhere else and get out of the confusion that gave them the trouble. Today it is not as easy. Man cannot physically go to lands or places that will release him from the responsibilities of world-wide conditions.

The technological process of this century has made man find himself in an environment that has expanded even more than his scope of thought, and here, of course, is the fundamental problem. Man has advanced, technologically speaking. He has vastly increased his material horizon, he has new means of transportation and communication, but he has not realized that in achieving these things he has also limited the material horizon and has not cultivated the growth of his mental horizons.

Man today can be a pioneer, just as were those pioneers a hundred years ago who moved from the Eastern Coast to the Middle West of the United States and then to the yet undeveloped and unsettled Pacific Coast. He cannot find a new land, he cannot move physically, but the frontiers of the mind are relatively unexplored. Regardless of what may be the trend of events and the ultimate outcome, whether man reaches a more satisfactory life and a happier one depends upon how much he will use his own innate qualities and abilities to fit himself into the situation of the present.

The frontiers of the mind have hardly been touched. Their potentialities have only within the past ten or fifteen years been seriously considered in academic circles. The field of telepathy, clairvoyance, intuition, consists of subjects still looked upon by some as superstitions. Yet man has biologically and psychologically pretty well explored himself. The development of hygiene, medicine, and other forms of therapeutics is beginning to show its effect in



generally better health and a longer span of life. Therefore, there is left only the development of those abilities which are not limited by the biologic organism, but which fall into the realm of thought, reason, and emotion, and into the psychic qualities which are hitherto practically unexplored. These offer the chance for such realizations that have not yet been more than simple ideas occasionally toyed with in science-fiction.

If the universe is purposeful, if man is ordained by a Higher Force to be the highest form of creation—in other words, if it is the purpose implied by

all religions, by teleological philosophy—then man can grow and he can meet the problems of an ever-changing material, biological, and political environment by his own inner strength and potentialities. If we direct our consciousness and effort in that direction, we, as individuals, are taking some part in this process. We are raising hope for our own individual future, as well as the hope for a better civilization for the human race. The scope before us is unlimited. Only man in his own limitations, and when motivated by greed and selfishness, is limiting the frontiers of the future.



An Islamic Message

Compiled by ISMAIL ABDUL REHMAN GANI, F.R.C., South Africa



HE beloved poet, philosopher, and mystic of Pakistan, the late Sir Mohammed Iqbal, from his deep study of life, reflects the following thoughts on the Al Quran verse—

Verily, God will not change the condition of men, till they change what is in themselves.

Iqbal says—

“If he does not take initiative, if he does not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, then the spirit within him turns into stone, and he is reduced to the level of dead matter.”

The unity of God is a matter of fact in Sufism. The Sufi does not rely on reason alone, which his experience has established to be too limited. The problem of the Unity of God cannot be fully tackled; it transcends human intelligence which is not sufficiently developed to grasp the whole of Divine attributes.

Regarding the exact nature of God, it is enough to say that the Prophet Mohammed, who spent the whole of his ideal life in realizing the Unity of God, could not complete the course of his

knowledge and finally admitted, “I could not realize Thee as Thou deservest to be realized.”

According to Mohammed, Heaven and Hell are different stages of the evolutionary journey to the realms beyond the grave. Our physical nature binds us to earth, but our soul shall have evolved into further progress. It will become clothed, impelled by constructive ability, by some element—*Noor* is the Arabic word for it—which may be translated as light, or illumination, that will carry it through the various avenues of the universe. This is the Muslim conception of Heaven, and the Muslim Hell is just the reverse of it. The one refers to our faculties in full fruition; the other to their stunted stage.

Verily, he is not a Muslim from whose vices his neighbours are not safe.

He who instructs the ignorant is like a living man amongst the dead.

The smallest service, for even a minute, to a brother in humanity, is far more valuable than spending the whole of a year in prayers.

He is not a Muslim who fills up his stomach while his neighbours are starving.

—Sayings of Mohammed

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Zulu Beliefs

By MARK WILCOX



THE Zulu ideas about deity and those concerning the world have, no doubt, been greatly changed since the days of my childhood when I was running around barefoot with native boys of my own age on a Natal mission station in South Africa. By patient teaching and example, Christian missionaries had brought to these people the assurance of a forgiving and loving father of mankind. Of late years, however, that assurance has been weakened under the impact of harsh laws which would seem to make the whites the chosen of God, set apart from the blacks born only to serve. No wonder there is unrest and a return in some secluded kraals to the fetishes and beliefs of the Zulu ancestors as their only recourse.

What some of those beliefs were I learned as a boy among boys of another color but verified in some measure by a study of reference works left by my father, an American missionary to the Zulus for many years. What I got firsthand from these youths, I think were stories which their elders would not care to repeat to a white man, particularly an Evangelist of an unknown God, who might be loving but at the same time sternly set against forbidden luxuries, such as the possessing of more than one wife. These youngsters, clad only in cotton shirts reaching to their knees, were possibly less inhibited and more ready to tell what they knew than their fathers, whose veneer of civilization extended to trousers as well as shirts.

Thus I learned that there was another name for the Infinite, which the missionaries called *Utixo*. He was *Umkulunkulu* to the blanketed unredeemed. To the missionary, God might be *Utixo*, though the word has the fundamental meaning of beauty, or the ideal. Such an abstraction must have

had little sense to those who lived in a materialistic world of smoky huts, infested with dogs, chickens, and calves, to say nothing of scolding wives and squalling infants. Another closely related expression is the one found by those early interpreters of divinity to represent "Holy Spirit," *Umoya o-incwele*, which being translated literally is "Wind of Heaven."

Umkulunkulu (the *u* has the sound of *oo*) is easier to pronounce than *Utixo*, the *X* marking one of those clicks peculiar to the Bantu tongue, and which creators of a written language for these unlettered folk could symbolize only by the use of letters for which others might be substituted. The *C* in *incwele* is another such sound, something like that made when expressing mild reproof with the tongue clicking against the upper front teeth. *X* is more like the cluck made to prod a slow-moving horse.

Umkulunkulu means the great-great-great, which comes very close to defining the Infinite. But Dudley Kidd in a voluminous work, entitled *The Essential Kafir* and published in 1905, asserts that the natives thought of *Umkulunkulu* not as the universal father, but only the great-great-great-grandfather, the primal being in the Zulu's worship of ancestors. While it is true that these aborigines gave homage to their ancestors, such worship does not explain the great-great-great and only creator who sought to grant eternal life to his creations but was balked by his dilatory messenger.

That folk tale I heard first from a long-limbed lad who used to fascinate us white children by wrapping his bony legs around his neck and walking on his hands. Squatting under the huge *intombi* tree before the stable one day, he was making snares out of horsehair, when he saw a chameleon dozing on a nearby bush and would have killed it if I hadn't stopped him.



"You shouldn't kill one of *Umkulunkulu's* creations," I said.

Umadalambani grunted deep in his scrawny throat and rasped, "He doesn't deserve to live."

"What harm has he done?" I asked.

"He is accursed!" avowed Umadalambani. "But for his tribe man would never die. When the world was young the first one was sent by *Umkulunkulu* to tell the men he had made that he would grant them the gift of life without end. That *isi enqueni* (The explosive Q sound made by putting the tongue against the palate and jerking it away sharply was very expressive of his disgust.), meaning *sluggard*, dawdled on the way, climbing bushes and licking up flies. *Umkulunkulu* was angered when no word of thanks came from his children, and so he sent a lizard to say men must die. The lizard scurried there first. Do you wonder why we hate that sluggard?"

"I see," I said, solemnly, not wanting to hurt my friend by showing my disbelief.

Umkulunkulu is also the thunderer, or *Umdumo*, which is the Zulu's idea of the sound, and is typical of many such onomatopoeic words found in that language. The natives had reason to be fearful, for summer storms are always fierce in that subtropical region. Caught one day in such a storm with three herder boys, I was on the rolling veldt two miles from the mission station. We let the long-horned cattle drift while we huddled shiveringly under the scant protection of a mimosa tree. Bepu, a stocky, bullet-headed boy, shouted awesomely above the roar of the tempest, "Umdumo shakes the earth with his going."

"What are you talking about?" I exclaimed, seeing no one.

"The lightning is his mighty and swift spear. Behold!" He flattened himself as if dodging a bolt that hit the earth a few yards away with a tremendous crash and echo through all the sky. I knew then that to Bepu the thunder and lightning were manifestations of a very present Deity, even as they were to me, though, of course, they meant a different God to me.

This same Bepu would not have me kill the serpent I once saw wriggling in the thatch of his grandfather's hut.

The spirit of his grandfather's father found refuge there, he said. At another time he asked me to stand aside, when I stood over him as he squatted in the sun. "My shadow do not destroy," he said with a grin. "Do you not know it is of me a part like my very breath?" Though he spoke in jest, I had an idea there was an undercurrent of belief in the tribal tradition that a man's shadow is his spirit, clinging to him always, lying down when he lies down, and vanishing only when he dies.

Other spirits I could believe at my age, then, were dis-embodied and haunted people in the dark, like ghosts. Some were the friendly *amadhlozi* of one's ancestors, and others were not so friendly. There were the *isinuni*, for example, that cried behind people's backs at night. One must never look around lest he lose his eyesight, or power of speech. The only time I can remember having any evidence of the presence of one of these little demons was when I was coming home with Bepu after fishing for barbel along the Umvoti River. Night had fallen, and it was very dark where we took a short cut through a grove of tall bamboos. Suddenly I heard a weird, sobbing cry like that of a lost child, seemingly abandoned in that grove.

"Isinuni!" gasped Bepu. "Run!" He went away so fast I couldn't keep up with him, although I did my best, for there was something about that wail which sent cold shivers down my back.

Father laughed when I told him what I had heard. "Must have been a bush-baby," he said. "Some kind of a monkey. They squall like that at night. That's why they're called *bushbabies*."

I felt better then, but Bepu politely said nothing when I gave him this rational explanation of what we had heard. And when we ventured into the grove by daylight and found no trace of the creature, I had my doubts, too, but wisely kept silent. What little, furry climbers I saw and heard later never did seem to cry like the one I heard that somber evening.

Now that I know better, I can understand how such superstitions may have developed among credulous folk. There was that *isitshakanamana*, which I was once told dwelt in a deep pool a few miles up the river. It may well

have been a crocodile with a name as long as that. But the location was gloomy enough to be the lurking place of a hideous monster. It was at the foot of a high cliff where, according to legend, the cruel conqueror Chaka disposed of his victims by having them tossed into the pool, and it was one place I never dared visit in my youth.

For it must have been *isitshakana-mana* that swallowed Red Stomach. Red Stomach, I was told, received that name when, as a baby, he plastered himself with the red clay his mother was using in her hair to build herself the tall peak beloved of all kraal women. Red Stomach was a naughty, disobedient little boy who failed to mind his mother's warning about drinking from the dark pool of the monster. He wasn't afraid of any monster, he said. But no sooner had he started to drink than the dreadful creature arose out of the pool and took him down in one gulp. Such a naughty boy deserved to die, but Red Stomach proved too tough for the stomach of the fabulous monster. After suffering severe pains from the stubborn morsel, full of bites and kicks and claws, the monster spewed the boy out on dry land, like another Jonah.

There is no more point to this story than to many others I have heard, most of them shocking narratives of treachery, murder, and even cannibalism, indicating, perhaps, something of the grim struggle for survival among the ancestors of these people. Umadalam-bani related more pleasing folklore, such as the rainbow's being the framework of the hut of the queen of heaven. And why was it never finished? I found the answer in the eternal mystery about the pot of gold in the white man's legend which was never found at rainbow's end.

The sun and moon, he said, were not to be feared because they kept to their own way under the arch of heaven, which was the accumulated and congealed smoke of all the Bantu cook fires. Although I somehow knew, even then, that the earth was round, I could almost believe what he told me about the sun going down over the rim of the world only to dive beneath the earth and come up fresh and warm out of the Indian Ocean, for I could witness daily

(Continued on next page)

From the files of

QUEST



Rare Information on Nature's Realm

Compiled by ROBERT WATSON

• The Living Clock

A UNIQUE LIVING "CLOCK" is found on a man-made tropical island. Barro Colorado Island was formed artificially by flooding, during construction of the Panama Canal. It is a miniature tropical forest crowded with wild-life. Here lives a Rufous Mot-Mot—the TIMEBIRD—counting the passing seconds by swinging his elongated tail to and fro like a pendulum. So precise is his counting that, by allowing one second per swing, it is possible to keep approximate time by him.

• The Cricket's Piping Call

The shrill chirrup of the Cricket, accomplished by vibrating his wings together, warns off would-be-intruders. Other males hear this challenge through "ears" located in the lower part of the front legs. The raised wings of the male expose a gland on his back, which emits an odor. It is this which attracts the female—for Mrs. CRICKET IS STONE DEAF.

• The Million-Ton Needle

Steel, like all material things, is made up of ATOMS. In structure, the atom has a resemblance to our solar system—with a central "sun" (nucleus) and revolving planets (electrons). Distances between nucleus and electrons are greater, proportionately, than distances between our Sun and its Planets. Were it possible to squeeze out all the space that is in the matter of the Empire State Building, it would shrink to the size of a NEEDLE without any LOSS OF WEIGHT.



this setting and rising. He called the moon the servant of the sun. The days devoured it until it got so small it had to hide itself behind its master. Then it came forth revived and encouraged to build itself anew.

The Zulus also believed that the inherent quality of any living thing was transferable. Eating the heart of a lion, for example, would make the eater bold. There were no lions in the South Africa that I knew, but my native playmates found stimulus in eating the larvae of that savage defender of his home, the hornet. I could never get a single one of those squashy things down, which may or may not explain why I have never been distinguished by my daring.

They also believed, as do certain faith healers and spiritualists to this day, that there was virtue in things owned and handled by the dear ones departed. With the Zulus, however, such things were more likely to be a menace than a help, and I was cautioned by Bepu and others to make sure cuttings of my hair or nails were always burned and to stamp my spittle into the ground, lest the *umtakati* got hold of such things to do me harm.

The ancient Zulu lived a life of ease. The women of the household did all the necessary work such as cooking, fetching wood and water, and caring for the

numerous progeny. The man might build the framework for his hut and the thorny *boma* surrounding it. He would also milk the cows which the boys herded, and he might make the *amasi*, a curdled milk, like yogurt, which a man might eat. Sweet milk was for girls and babies, but I have seen infants-in-arms fed this staple article of diet made by pouring fresh milk into a calabash, never washed from one making to the next in order to preserve the culture. A small plug in the bottom could be opened to draw off the whey. Aside from hunting or making love or war, the man had little to do but squat in the sun with his friends and talk of the good old days.

That idyllic state was first threatened when the missionaries came to teach a way of life that would make them more the equal of white men but that involved considerable effort and self-sacrifice. But after many years having attained to some of the white man's knowledge and skills, they are now forbidden to associate with them except as menials. I sometimes wonder whether some of my boyhood friends, thus frustrated and humiliated, haven't been tempted to join the ranks of those who have reverted to the witchcraft and animism of their forefathers in a vain search for happiness.



Can You Explain This?

By ERNEST NUGAD



*The
Rosicrucian
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April
1958*

NE morning I noticed that my watch had stopped and refused to run. I set off immediately to have it fixed. On the way to the repairman, I remember stopping to chat with a friend, and next that I was entering the house again with a book under my arm.

I looked at the book curiously. It was new, and from a shop at least three miles in the opposite direction from the watch repairman. I called the bookshop

and was told that I had been in and purchased it a short time before. Then I remembered the watch; pulled it out, and found it to be running. I called the repairman. No, I had not been there. It was certainly unusual to set off in one direction with a watch to be fixed and to come home from the opposite way with a book which I had no recollection of acquiring. Where had my consciousness been in the meantime? Was it a matter of fourth dimension, lapsus memoriae, amnesia, or what? I cannot explain it, can you?



Our Heaven and Hell

DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, May 1932)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



THE subject of the real Heaven and the real Hell has interested thinking minds for many ages. It is perhaps responsible for more criticisms and retractions of church doctrines than are even those of the Immaculate Conception, the Resurrection, and the Ascension.

It is commonly recognized by thinking men and women that the Immaculate Conception and birth and the Resurrection and Ascension are mystical experiences in the life of Jesus and that they can be interpreted and understood only from a mystical viewpoint. Therefore to deal with them from any other point of view is unfair to the subjects.

Many thinking persons refuse to analyze any of the present-day religions because of their acceptance of the Virgin Birth, and the Ascension, and the Resurrection. They say that it is not for the average person to attempt to analyze those great experiences, but that it is proper to analyze any doctrines or religious creeds that include the presentation of a so-called definite Heaven and Hell.

It is our purpose to tell you some things that are not commonly known or

understood so that you might come to some conclusion of your own.

One of the outstanding mysteries to which Jesus referred and with which he dealt so freely was the mystery of the Kingdom of Heaven. He astonished the people of his period and made himself a modernist, an outstanding critic in all form of doctrines, by claiming that the Kingdom was within. It is strange to note that while Jesus said much about the Kingdom of Heaven, he said very little about any opposite kingdom that could be called the "Kingdom of Hell"; neither did his disciples. We find that it is not until several centuries after Jesus had established his work, and after the Christian church was well established, that any attempt was made to indicate Hell as a place or even as a condition of afterlife.

The Old Testament contains many references to various Hells, but it is a mooted question among the theologians whether a very few of these references to Hell suggest any place or condition as is done today in the Christian religion. In other words, Hell had a different meaning to the Old Testament writers, and Jesus himself did not do or say much to change that opinion.

The Jews before the Christian era had a different name for it. In Palestine in one of the very low valleys, there



was one place known as Gehenna. Here criminals were destroyed, the bodies burned and buried in fire. That was the beginning of an early conception of Hell.

Many times in the history preceding the Christian era whenever famine, pestilence, or similar catastrophes brought death to a great many, there was no time nor money nor facilities for the regular burial. The persons who had died of contagious diseases (and they were many), or those suspected of practicing witchcraft (and they represented another large proportion), and those whose bodies could possibly contaminate others, were burned in this place that might be called *Hell*, or *Gehenna*, or some other name.

Burning the Dead

In fact, we find from not only Christian literature and the Old Testament, but other writings kept by the Jews and other people of the time, that in the century just before the Christian era this one particular place [*Gehenna*] had so many burials and so many bodies to burn that fires were kept burning day and night. In Egypt thousands of years previous, a way was found of burying the bodies in the sand, covering them with lime, and thereby burning them. Along the Ganges River and other rivers throughout the world, even today dead human bodies are burned openly in order to get rid of them. However, this place in Palestine became known by a word that is translated as "Hell"—a burning place.

There were some outstanding points about the burning of bodies that made this method acceptable to the people. One point was that bodies of those who had died from some contagious, mysterious, or contaminating disease, if burned, helped to eliminate the possibility of continued pestilence. In order that such burning might be acceptable, it was claimed that fire was the only thing that would purge the physical body of its evils, sins, and sickness. Now that is not a strange thing to proclaim. Among the ancients, the mystical alchemists, and in the mystery temples of Egypt, fire was considered as the one great purger of evil.

With this in mind, if you read passages in the Old Testament referring

to Hell and its fire, you will see that all of those references did not pertain to any theologian Hell, but to an actual Hell in Palestine. You will notice in other places that the references are allegorical, that is, that some of the prophets and Wise Men in speaking would use as a comparison things that were familiar to them—for instance, "Thy sins will have to burn out in Hell before Thou canst come before God." This was an analogy, and not a belief that there was a Hell of reality in this afterlife. I might go on and quote hundreds of passages, some of which are indefinite, but even the present-day theologians are not sure that the Old Testament positively had any reference to an actual Hell or Hell fire anywhere away from this earth or in future life.

Mental Torment

Now, as Jesus came with his story that the Kingdom of Heaven is within, that it is being born within you and can be born through cleansing and redeeming yourself, he naturally aroused in the minds of the people some thought about Hell and fire for the purging of man's body. Yet Jesus did not make references that would positively indicate that he believed that there was a definite, material place, in the hereafter, with real fires such as have been referred to in later Christian doctrines.

Records do state that Jesus went down into Hell, but again that is an analogy. In the life of Buddha, after ten days of wandering in the wilderness where all evil characters tempted him, he descended into Hell for three days. It is said that Krishna went into Hell for three days, and Zoroaster was claimed to have gone to Hell for three days, and, in fact, biographical sketches of eighteen of the greatest Avatars include the statements that they had descended into Hell. In every case the explanation that follows shows it was not into a material place that these men descended, but a state of mental torment and analysis and study where they purged themselves of contaminating influences of evil.

So Jesus' descending into Hell, as given in the Apostle's Creed, is not necessarily meant in a physical sense. If you study how this Creed was composed, and how they debated on its

[Hell's] meaning before they included it, you will find that none of the Holy Fathers included it in the Apostle's Creed, and not one believed it meant that Jesus actually descended into a material place where bodies are burned and purged.

Why our present-day Christian doctrines have a different understanding of Hell, as well as of Heaven, is an interesting point. Since the writers in both the Old and the New Testaments used the symbol of Hell, with which they were familiar, as something that was analogous of what must take place in man's life before he can become holy, we have before us the picture of their presenting in allegories certain thoughts that meant something to the people of the time and which, when translated later, did not mean the same things.

So when the Christian doctrines were gradually put into concrete form, this doctrine of Hell presented a very complicated situation.

It must be understood that the Christian doctrine was reaching a land of people not familiar with Hell as it was described. In fact, when the Greeks and Romans and others heard of this Hell of the future into which man must go, it was a revolting, shocking thing—something they would not accept for a long time. It seemed to be inconsistent with the teachings of a loving, merciful, and just God. Yet the disciples had made statements about Hell fires in their early writings, and the Fathers of the Church, centuries later, found these statements and said, "They are the traditional writings of the Apostles; we cannot do otherwise but assume that there is a real Hell with real fire for the future." They knew better; they knew just as we know today that the afterlife is not pictured with any such situations as the early Fathers of the Church gave us in their descriptions of Heaven and Hell. Why, even the Sufi religion, that was in existence long before the Christian era, contained a description about Heaven and Hell.

Purgatory Invented

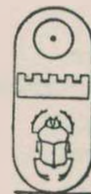
So we find that, several hundred years later, a second form of Hell was invented. It was not a matter of trying to understand something already referred to as the first Hell; it was an

inventing of something entirely new. The Council took up the great subject of Purgatory, not mentioned anywhere in the Bible, and something Jesus and his disciples never referred to. Some of the official writings of the *Roman Catholic Encyclopedia* contain nine pages describing how Purgatory became *invented* as a doctrine.

It was supposed to be a halfway place between this life and Judgment Day. It had been commonly understood in the Christian doctrine that at time of transition or of passing into a state of unconscious existence, it was necessary to await a day when the souls of the dead would be judged, and the sinful sent to Hell and the good admitted to Heaven. That Judgment Day might be millions and trillions of years away, and, in the meantime, billions and billions of human souls would be living in an unconscious, spiritual state, good and bad alike.

I am not criticizing the Roman Catholic Church or these Fathers who did this. Man's mind wanted creeds in those days; it wanted them cut and dried and wanted religion handed out on slabs. For example, Moses knew as he came down from the mountain that God did not extend His hand out of Heaven and carve those laws. What really happened is that he was inspired. The people wanted some sign, some proof, so he found it necessary to give them an allegorical explanation. That is what was wanted in the days when the Roman Catholic Fathers were confronted with the theologian necessity of having something definite and concrete, and they proclaimed by a holy synagogue, "There is a Purgatory." It was a great relief to know that this sort of thing would take place between now and Judgment Day.

So it is with Hell in all of its features; it has been invented as we have it today. In reality, there passed only the fact that fire burns up all the gross material in matter and washes it off in a pure state. The ancients knew this, and so did the people of Palestine—that fire was the symbol of purging—and yet they had this pit that was called *Hell*, or *Gehenna*. And that is how the story of fire and brimstone came into existence.



Today's Problem

Today there are millions of men questioning whether it is good any longer to attempt to sway the minds of people and affect their moral ethics and standards of living by telling them allegories instead of telling them the truth; and it is this questioning by men and women that forms a problem for the Churches.

Man has come to the realization that just as he can change his mind, he can stop transgressing in his life any moment he pleases and direct himself rightly from that hour on. It is right; that is what God and Jesus taught. Nothing was said in any of the fundamental principles that Jesus taught that redemption would come only when in service, or high mass, or any of these. Jesus showed that it was possible to turn the blackest bodies and the most sinful personalities into the purest white in the twinkling of an eye. He stood before the accused woman who admitted her sin and said, "Go and sin no more." No blood of the lamb nor ritual was necessary, neither did her body have to be burned in any sense except by her conscience.

Heaven is within you, and when Heaven is not manifesting, it is Hell. The opposites manifest all through life. Evil is the absence of good. Sorrow is the absence of joy. Misery is the absence of peace. They are negative things. Disease and ill-health are negative. The one grand, glorious, positive side of life is health, peace, mercy, happiness—all of these things. The moment you proclaim "I am holy; I am clean" and start to live that thought with the positive element in you, you begin to journey through Hell and Purgatory and you end it when you find it has consumed all the evil in you.

The Rosicrucians have been teaching,

for many centuries, truths about man's unfoldment, and that man inherits no original sin, pain, or suffering. These things he has created just as man created Purgatory. Many people today are living in fear of an artificial, negative something they have built up in their own lives. It may be fear of death, of passing over the borderline from this life of experience into a life of beauty, peace, harmony, of great lessons, experiences, and unfoldment; and yet they live in fear of that hour.

You have learned to trust sleep, . . . that it is painless, beautiful, and that it contributes to health. So you should look upon "death," as they call it—that transition from this state into another—yet millions and billions live in fear of it.

Churches tell you about living in the fear of God. Did Jesus say that? Live in the love of God—that is what the mystics do. They live in a world of reality—a real Kingdom of Heaven. That is what the Rosicrucians teach—that health is easy to maintain, that disease can be eliminated here and now by living in harmony with positive laws. Make a companion of God; do not fear Him.

The problems of yesterday seemed insurmountable, but they are simple today when we understand them. Jesus taught that the Kingdom of Heaven is within. When the time comes for you to face your judgment, the judgment is going to be merciful. If you have sinned, you are going to have another opportunity of living again. You will not be condemned to live in eternal ignorance. God is not so unjust. The whole system is not so unfair that each individual is given just one lifetime or one period of existence. The real Heaven and Hell are within you, just as is God.

OAKLAND LODGE, AMORC—"HOMECOMING DAY"

The Oakland Lodge, Oakland, California, announces that the third annual "HOMECOMING DAY" will be held Sunday, April 20, 1958, at Oakland Lodge, 263 - 12th St. (between Harrison and Alice Streets).

Ralph M. Lewis, Imperator, will visit the Lodge on this occasion. Program includes lectures, forum, a Rosicrucian motion picture, and Convocation. Registration begins 11:00 a.m. Program continues through 9:00 p.m. For details write: Margaret McGowan or Floyd Stanley at lodge address.

*The
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OTH newspaper and radio media were made available recently for the Supreme Secretary's eyewitness account of events transpiring during his recent trip to Caracas, Venezuela. The *San Jose Evening News* devoted sizable space to what Frater Poole had seen and experienced. Radio KEEN conducted an interview in Spanish for the benefit of its large Spanish-speaking audience.



Through the painstaking effort of a soror in Great Britain, a choice historical item has been made available to Rosicrucians. It is *A Pilgrim's Journey to the East*, an account by Dr. H. Spencer Lewis of his personal experiences in France in the summer of 1909, when preparations were being made for the Order's revival. This little booklet of some thirty mimeographed sheets brings together information now out of print, and historical material unfamiliar to many. It is available *only* through The Rosicrucian Administrative Office, 25 Garrick Street, London W.C. 2, England. The price is 5/- sterling or 70 cents United States currency postpaid.

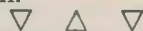


When the Emperor, Ralph M. Lewis, was in Paris last year, the members of AMORC France presented him with a piece of sculpture. It is the work of Bartelley Daillon, a young sculptor whose work has been appraised as unique. He has also been called a poet in stone. The serene Oriental face emerging from the rough stone of the piece given the Emperor carries the sculptor's comment: "Nirvana."



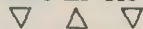
When Art Wood, editorial cartoonist for *The Pittsburgh Press*, was 10 years old, he began collecting cartoons. With the help of the Virginia Museum of Fine Arts, many items from his collection were arranged into an exhibit entitled *The American Cartoon*, which traces the cartoon in American life from 1870 to the present day. This accumulation of 68 original drawings comprises eight groupings: "Earliest Cartoons," "Old Master Cartoons," "Comics Today," "Change of Style in Comics," "Gag Cartoons," "Early Editorial Cartoons," "Recent Editorial Cartoons," and "Uncle Sam Cartoons."

During February this exhibition, traveling under the auspices of the American Federation of Arts, drew interested and enthusiastic viewers in large numbers to the Rosicrucian Egyptian, Oriental Museum.

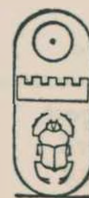


The article "Youth and Adults Can Cooperate," in the November, 1957, *Rosicrucian Digest*, aroused wide-spread interest, according to Elizabeth R. Findley, the author. Requests for copies of the student code have fairly flooded the office of R. D. Leland, Principal of John Muir Junior High School in Burbank, California. They have come from many parts of the United States, from Canada, England, South America, India, and Tasmania.

One young American woman was so moved by the article that she gave up her well-paying job as private secretary and went back to the work for which she had been trained. She is now with a children's clinic in Cleveland.



Chicago's Nefertiti Lodge concluded a successful rally in mid-February. Frater James R. Whitcomb, the Order's



Grand Treasurer, was the honored guest. Other guest speakers included Frater Joseph Weed of New York, Grand Councilor for the North Atlantic States; Frater Harry L. Gubbins, Grand Councilor for the Great Lakes Area; Frater George Fenzke, Grand Councilor for the West Central States; and Frater Harold P. Stevens, Grand Councilor for Eastern Canada.

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Frater Aaron G. Cohen of Connecticut, who has for some years devoted himself to the matter of adequate housing for persons qualified as Senior Citizens, has recently reported substantial progress in his State. Appointed as a member of the Connecticut Commission on Senior Citizens, by the Governor, Frater Cohen is encouraged by the prospect of a state-sponsored housing project there—construction is scheduled to start shortly.

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On December 14, 1957, Apollonius Chapter of AMORC in Calabar, Nigeria, held its first convocation. Officers and members from Aba, Enugu, and Port Harcourt Pronaoi came for the noteworthy occasion. The solemn ceremony was followed by a banquet. Apollonius Chapter's Master is O. E. Inyang and its secretary, C. C. Mordi.

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According to the January 9 issue of *The Daily Gleaner* of Kingston, Jamaica, the Governor General's Advisory Council agreed upon a design for the

Federal Flag of the West Indies. It remains only to submit the design to Her Majesty the Queen for approval and to the College of Arms for registration.

The design consists of wavy bands of white against a background of blue with a golden sun centered, making the Federal colors blue, white, and gold. Interestingly enough, it was the last design considered, unearthed from the files after the Council failed to reach agreement on those placed before it. The flag was designed by Mr. Fabian Edwards, a *Gleaner* employee and a member of the Rosicrucian Order.

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Soror Gerty Berg, originally from Germany but now a Mechanical Engineering student at the University of Nevada, has the distinction of being the first woman elected to membership in the all-male engineering fraternity, Sigma Tau. Alpha Epsilon Chapter at the University of Nevada broke the all-male precedent recently by initiating her.

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A palatable fact on flying saucers: In Cuba, they're everyday occurrences—or so my anonymous deponent reports—tempting, down-to-earth realities. Anyone may have one. You need only say "disco volador" and out comes a luscious bit of ham between two slices of bread grilled to the accepted shape—with that saucy (or should we say saucerly) fillip so piquant to the present taste!

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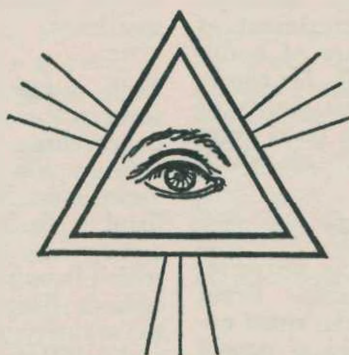
Know Your Inner Reality

By RODMAN R. CLAYSON, *Grand Master*

WITHIN man there is a phase or attribute of his being that seeks to be fully revealed: it is seeking soul-manifestation; it is what we, as Rosicrucians, refer to as the inner self or the inner man. This basic reality within man seems to have some relationship with all infinity. Man seeks to reveal that quality within himself which is linked with destiny. He knows that he is more than the chemicals and minerals which compose his physical body, for he is endowed with consciousness and the ability to think. He is a self-responsive as well as a self-responsible being.

The quest of all Rosicrucians is to learn to know themselves. This was the meaning of the ancient Delphian Oracle of "Man, know thyself." One is caused to wonder at the profundity of these three simple words. It is not simply a matter of innate intelligence. Man seeks to know himself, his real self, and he seeks to unlock the mystery. To know oneself suggests the practice of being reflective. In being reflective one analyzes himself, not only for his faults and his good points, but for his potentialities and the use of the faculties with which he is endowed.

As an individual, one has certain intrinsic attributes. The thinking person who has true ideals seeks to discover these attributes and use them in maintaining human existence. He has reason and rationalizes on the virtues of his existence and experience. He becomes acquainted with the faculty of intuition and comes to realize that this is only one of the many attributes of his wonderful being. He seeks to reveal these attributes—to relate them to his everyday life and to the world in which he lives. All that man is is not immediately revealed to him any more than are the component finite parts of the



universe in which he lives.

Man is in and of the universe. He is interested in using his faculties and his potentialities, in knowing his relationship to his fellow men and to the universe as well. He seeks practical inspiration as to what he is and perhaps as to what he is destined to be and

do. He is imbued with ideas and ideals; he builds, creates, and changes. Man finds his life involved in endless change to which he must make adjustment. But he has faith in the knowledge which he has acquired, knowledge which contributes to his growth.

In time, he comes to realize that he has an extraordinary sense perception. He learns that this is associated with his psychic body. He works at the problem of revealing the reality of his self. He is reflective; he seeks to enjoy daily quiet moments; he seeks to bring order into his life; he works with contemplation and concentration. He seeks to capture aspects of the infinite, that light may be thrown upon some of the darkness of the world. He manifests his inner strength.

Every man is in need of and is capable of rational concepts and thought. In his reflection he seeks to know himself. In his analysis he compares and combines; he examines his ideas and impressions in the hope of arriving at meaningful conclusions. He knows that he is, that he is endowed with life, and that as an entity he has identity. He knows that his physical body is not simply a collection of atoms nor a meeting place of various energies. He is involved in the stream of life with its varied experiences. He seeks to give expression to what he knows about himself and in relating it to the whole of existence.

He acquires the perspective to recog-



nize visible and tangible things for what they are. Some are phenomenal, some are transient. He seeks to explain them in their phases and varied parts of the eternal all-inclusive universe. He seeks to understand them from the knowledge he has gained and from the experience he has realized. He who contemplates upon the revealment of his true self becomes aware of a dynamic power within himself. He comes to have an awareness of the reality of self, the condition of which he is symbolically an instrument through which power is reflected.

Parts and People

Man is not alone in this universe. There is an interrelationship. From dwelling within himself, man must extend himself into the world of people and things, a world which is not his possession, but a world for him to behold and of which he is a part. That he is capable of reaching out beyond his immediate environment is borne out through his use of his psychic faculties, particularly the faculties of intuition and projection of thought. These may be likened to the antenna of a radio or television. Man receives and he transmits. He has the means of going beyond himself. There is something that acts and works within him. This is a part of the reality of the self which is being revealed.

It is true that life in the world in which we live is, in a Cosmic sense, a complex unity; nevertheless, it is a unity, the unification of parts and people. Through his concepts of mind and matter, man seeks greater understanding. He seeks to fathom the unknowable which stands before him in silent majesty. He seeks to plumb the depths of reality.

Without reflection, without contemplation, one's fruitful activity degenerates. One must give and produce in order to receive. Himself a part of it, man becomes aware of the self-manifesting Cosmos. He has a place in the framework of this operation. He becomes aware of the order of things. He does not find chaos in nature, but only in human relationships. Himself creative, he seeks the creativity of the universe. He seeks its majestic grandeur, and he is imbued with wonder.

He finds that too many people take the little things in life and the world for granted; yet many of these little things are cause for wonder. Too often man wonders only about the things which are great. At the same time, all too often perhaps, things are made to appear *little* only through man's own smallness.

There is a unity of human intellects. Each is capable of reflection and the consciousness of self-awareness. Each is searching and learning, learning to arrange his life in accord with universal laws. He discovers that the superficial is to be discarded. He seeks to distinguish the important from that which is unimportant. He seeks to overcome a finite ego. He seeks to grasp the security of peace, courage, freedom, and fulfillment through an understanding of, and an at-onement with, the infinite Cosmos.

While it is said that travel broadens one's perspective, one need not travel to distant places to acquire mastery of himself. Without travel one can profit from the experiences of life. In this day of rapid transportation, how much does a man learn about the world and its people by flying around it in a matter of hours?

He who understands himself will understand others. In the revealment of the reality of self, he becomes aware of a certain intrinsic greatness, and he feels a sense of reverence and a responsibility for his inherent powers. He is also aware of his limitations, and he appreciates the contrasts of life knowing that they are necessary. He learns the truth of the promulgation, by great philosophers, that being is a state of becoming. In his contemplation, he arrives at the truth that nothing comes from nothing, that everything must come from something. He becomes aware that there is something greater in the universe and in him than is immediately apparent. He seeks to give an account of himself and the universe in which he lives.

With the understanding and knowledge that is his, he does not waver in his decisions. His understanding is maintained in truth, and he keeps his eyes on the horizon of infinity. He manifests a mystical perspective. In re-

vealing the reality of self, he seeks to expose his infinite and divine quality. He seeks not only to know himself but to reach beyond his immediate self.

In the beginning of our technological age, Francis Bacon said that knowledge is power. We do not believe that he meant to use this knowledge in a conquest to master other people, but rather to master himself.

All of our thought and action should be a unity of rationality, wholesome respectfulness, devout reasonableness, and the courage of our mystical convictions. We are the keepers or guardians of the life with which we are endowed. We have the freedom and the volition to do with our lives what we will. We can be creators of our lives. Even though we are in the stream of life, we retain our identity and can be self-sustaining in our individual efforts.

One uses the powers with which he is endowed, but he also uses powers and forces which are outside himself; in fact, he actually has a dependence on them. These are forces and powers which man may draw upon. Thus we see the interrelatedness of all things in the universe. So we endeavor to learn more about ourselves, our real selves. We learn that we are emotional beings; and it has been said that emotional stability or the lack of it clearly indicates the development, growth, and real value of a person.

Ours must be a life of good intentions and achievement. Perhaps we have not as yet reached our full stature, but we are capable of growth; and we are experiencing development. While much of our being is of a physical nature, and is therefore finite, we are progressing toward infinite horizons because of the reality of the self which is being revealed to us—the inner self which is infinite in nature. We are working toward a kind of perfection, a personal perfection, and the use of all of our potentialities. The knowledge which we have gained helps us in our endeavor to attain this end. Self-analysis, guided by the dictates of the inner self, helps us to accomplish this goal. Habits which retard one's progress in attaining the goal must be disciplined and correctly channeled.

The cherished state of freedom will never be wholly possessed by the man

who does not come to know himself. He who drifts along the stream of life, pushed this way and that by misdirected desires, confused and misunderstood emotions, is a slave to materiality, bound helplessly by inflexible concepts and stunted abilities. Rich are the rewards of the one who knows himself and the greatness of his true reality. He lives in harmony with natural laws, sensing well-being of mind and body; and he reaps the fruitfulness of his efforts. His inner strength, self-confidence, and mental peace are reflected in good health. He is just in all that he does, and this is mirrored in his dealings with others and in the good which he accomplishes.

Sharing Divinity

The strength of harmonious unity with the Self Within is radiated outward, and he is able to give of himself, for he has learned that he has something to give, something that is not uniquely his but which he is urged to share because of the very affinity of his self with the whole. In coming to know himself, he lives life to its fullest and realizes life's greatest joys. The path he must follow is clear, and he humbly exults in being the privileged traveler. His personality is of a refined tensile strength, capable of withstanding the severest trials and appreciating the beauty in all.

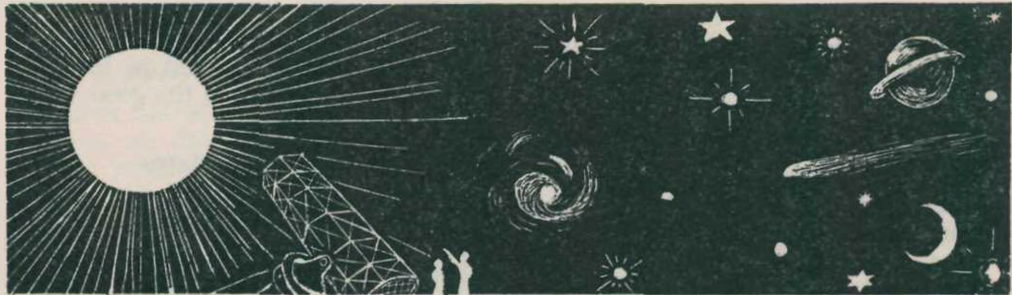
That which is within you is a divine heritage which no one can take from you. Sincere endeavor and the pursuit of worth-while ideals will bring you into attunement with the divine nature of your real self. You alone can experience and express the real you, the inner self, the real self. Others can point the way, but you must apply yourself to the work which is to be done. No one can evolve or progress for you any more than another can live your life or breathe for you. Do not be like the man who searched the world over for his treasure. While he was away, bearers of gold visited his temple and found him not.

An elevation of your consciousness to a higher plane of thought and action can be attained by your efforts alone. When this fact is understood, the wisdom of others which can help to show



the way to know yourself will not be scorned. Your mystical search will culminate in knowing yourself, and in the search all fragments which hint at the goal must be carefully studied by the intellect. In living a life of spirituality and mystical realization you grow more into attunement with God's laws. You are imbued with that which is infinite.

Within you is a spark of that which is divine. The light of your divine heritage has made you what you are today. It is your divinity that causes you to aspire to greater ideals, realizations, awareness, and perfection. Thus in coming to know yourself, there is revealed the reality which dwells within you.



Man Into Infinity

By LYNETTE DURAND, age 16



WHAT circumstances beyond man's intellectual power cause him to become engrossed in infinity, and to delve into the vastness of space?

Man's mind is at its intellectual peak; he is striving to use his intelligence to further his knowledge of the great expanse in which all material objects are located. His time is now.

In the mentioning of space—let me write that I am referring to just that... space, atmosphere, and the beyond. Things which mortals do not understand are sometimes feared and yet are sought after in unawareness. Without man's curiosity and interest the universe claims nothing, and is without meaning. But should man launch his destiny to the Moon, will he also find Saturn, or any other planet which appears so strange and fascinating?

Perhaps when man has reached his goal and has perfected what he has been striving for, he will desire to carry on his work of fate and life. What then? Could he possibly hope to con-

quer infinity just as with ships he has conquered the seas and with airplanes the skies? What does breathe behind the Moon, and what does exist in the farthest space? I wonder!

Can man's imagination hope to capture all? But why does man desire to know what lies beyond? Is there a reason for seeking out this knowledge? Perhaps this is a beginning of a reincarnation. Or, perhaps man is destined to seek farther beyond his own realm of imagination and life to begin anew. For, could this old world, that we know so well, be headed for utter destruction? A new world could be awaiting us, unexpected, unknown. Could this unknown planet be projecting a force of telepathy so strong that it causes a magnet to drive man away from an inner unknown destruction of his earth?

Destruction of earth!

Is this God's plan? Can I dare write that this is God's intention? Am I, as a youth, seeking out an answer towards my destiny? Yes.

Within my inner being I feel a force pulling my imagination into the realms of infinity.

*The
Rosicrucian
Digest
April
1958*

The Conscious Interlude

This New Book Appraised and Presented

By A. A. TALIAFERRO, D.D., F.R.C.



To say that a reading of *The Conscious Interlude* will open new frontiers of thought and understanding is to understate both cause and effect. It is essential to study and re-examine time and again the contents of this book. The great truths as presented by Ralph M. Lewis, Imperator of the International Rosicrucian Order, are profound and yet simple, even though they may not be easily understood by the modern mind which desires ardently to hold on to traditional modes of thought imposed upon it by ancestors. Not only every Rosicrucian, but every person who considers himself an intellectual, should study this volume.

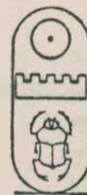
In the preface Mr. Cecil Poole, Supreme Secretary of the Order, says, "To explore the human mind is the last great frontier remaining to challenge the inhabitants of our planet—the Earth." This sentence expresses the intention and purpose behind the writing of this great book. Mr. Lewis' one-pointedness is astonishing. He does not fail to use the rules of logic, observation, and association in the world of ideas in arriving at his conclusions concerning such subjects as the nature of consciousness, self, knowledge, truth, free will, mind, law and order, causality, space and time, the fourth dimension, immortality, conscience and morals, faith, religion, mysticism, beauty, and the nature of conflict. In eighteen chapters he covers, with the singular logic of a trained intellect, enough ideas to change the reader's mode of thinking, if only that reader will have the courage to follow out to their logical conclusion in his life the effects of the concepts presented.

The greatest problem encountered by a new student of philosophy or science is that of learning the language of the subject. The language is technical and

in most cases is intended to be precise; each word, phrase, or idea refers to a definite thing or concept. In mystical philosophy the great problem is to convey in words and ideas the concepts of a particular state of consciousness which one intellect can formulate for another. Because of the very nature of the problem, philosophers often become so verbose and technical that it is almost impossible to understand their meaning. *The Conscious Interlude* is written in unique simplicity. Excess verbiage is rare, and the tremendous concepts which he wishes to convey are clothed in simple ideas and for the most part in simple and much-used words. His use of analogy and illustration is most effective in helping the reader to understand the method by which he is arriving at his point.

All of this does not mean, however, that the reader will find the book easy to read, for the simple reason that Mr. Lewis carries his ideas and concepts to reaches of the mind which are not within the experience of the average person who has not studied mysticism and philosophy. The difficulty lies in the mind's inability to track unknown intellectual territory. A change of consciousness or mind is difficult even when one desires strongly that it take place. It is well-nigh impossible for a person who is unconsciously willful and does not wish to accept new ideas. Mr. Lewis' book is unique in that it presents the age-old problems of philosophy in terms that anyone can understand provided he is willing to apply himself to the task.

Although he does not say so in so many words, the author's real plea is for the intellectual, the world of ideas, the use of concepts, the tools of thought. It is a plea for the overthrow of materialism—of man's belief that things and the possession of them are of ultimate importance. Mr. Lewis' belief, which he expresses repeatedly and un-



erringly, is that the important things in life, including the picture of the universe, are in consciousness; and that man's purpose in life, in order to achieve his ultimate state of happiness, is to be able to comprehend the universe within his consciousness. This understanding can come only with a trained intellect. It is only the intellect that can express in an orderly manner the results of the action of the soul in man—that is, his consciousness.

Man is not placed in the world merely to vegetate or live by his instincts, acting and reacting according to the environmental influences around him. He is a creature endowed with reason, will, memory, and creative imagination; and he has the ability to use his experiences and the impulses of consciousness to create a world for himself and a life of beauty, truth, and goodness within that world.

There are many arresting statements in the book which will cause the reader to ponder and think. In this reviewer's opinion, if the reader will only *think*, the value of the book will have been proved. Mr. Lewis' plea is for human beings to fulfil their destiny and *think*.

The chapters scintillate with suggestions as to how man can become a thinking being. One cannot, for example, think properly unless he is freed entirely from fear of the results of his logical thought. If by a sincere observation of life and by the use of reason man comes to a conclusion which to him is truth, he is morally bound to follow that truth; and all man's unhappiness comes from his failure to do so. Humanity is slavishly devoted to tradition and to modes of thought and outworn ideas which were perhaps useful in the past, but which are positively destructive for modern man. It takes courage for a person to read a book like *The Conscious Interlude*, with the intention of following the actions of his consciousness to their logical conclusion in the various aspects of his personal life. The book is in reality an exposé of the intellectual laziness of human beings, of our superstitions, the blind beliefs unconsciously inherited from teachers and parents, and of the "herd" reactions of mankind, our response to the feelings of insecurity that afflict us

when we do not conform to the state of consciousness of the "herd."

One must read and study each chapter carefully before his consciousness will be ready for the startling conclusions contained in the chapter called "Inquiry into Immortality." It is one thing to have a feeling about immortality, a blind belief in it, a compulsion for the security which comes from the affirmation of a life hereafter. It is quite another thing to be able to examine logically the attributes of life and the universe and face up fearlessly to the conclusions produced by an examination of one's ideas regarding personal survival, personal immortality, the meaning of the "I," and the attributes of self. The ability to do this is the sign of a mind, a consciousness, which is perfectly free and eager to face the truth as it sees it. One may not agree with Mr. Lewis' idea on the subject of immortality and personal survival, but one cannot find a flaw in the method by which he arrives at it. In one stimulating paragraph he writes:

That life and consciousness may be immortal, in the sense that they are part of a pattern greater than is experienced here on earth, is a concept that is entertained in spheres of the most advanced modern science. Such an idea shows a growing concord with Rosicrucian metaphysics and with the modern metaphysics of Samuel Alexander. Sir James Jeans recently said: "When we view ourselves in space and time, our consciousnesses are obviously the separate individuals of a particle picture. But when we pass beyond space and time, they may form ingredients of the single continuous stream of life. As with light and electricity, so it may be with life. Individually we carry on existences in time and space. In the deeper reality beyond space and time, we may all be members of one body."

The vast consequences of this statement can be realized only by thought and meditation and the lifetime process of building a philosophy of life, a philosophical structure.

It has long been accepted by the educated mind that color exists only within the mind or consciousness. But it takes deep inquiry to come to realize that the concepts of time and space, in their entirety, exist only within consciousness. Mr. Lewis' analysis of the consciousness of time and space and the way in which we literally build a four-dimensional space-time world, the fourth dimension being *time*, is a marvelous

thing to behold. Since the awareness of life exists within consciousness and is constructed of spatial and temporal experiences within consciousness, the length of life cannot be measured by a mechanical clock or by the constant revolution of the earth upon its axis.

"A really long life is not the one measured in years, but rather it is the one having many changes of consciousness, a variety of experiences." This sentence is enough to change one's whole viewpoint toward the passing days and our use of consciousness to make the most of the time which is at our disposal. "To live long, then, is to be observant, to study, to have concepts and experiences . . . A life is not to be determined by the number of years, but by whether there have been few changes of consciousness, a modicum of experience, or whether there have been frequent changes of consciousness." These statements are enough to change the consciousness of anyone who will consider them deeply.

There are few purely intellectual books which conclude with so moving a series of statements as those the author includes in his brief final chapter entitled "Conclusion":

To strive to continue to live puts man in competition with all things that creep, fly, swim, or walk. There is no personal merit in conforming to such an urge; man, in fact, is impelled to conform. The individual who devotes himself entirely just to living has accomplished no more than the blade of grass he crushes under his feet.

Today thousands upon thousands of per-

sons thrill to the small pocket-size novels devoted almost exclusively to murder mysteries. Instinctively, the desire to live is very strong within such persons. The horror of life being suddenly snuffed out fascinates them. Yet having life, how many conscious moments do these persons devote to understanding life, or to using it for any means other than to further its continuance?

With all things, except man, the end of life is merely *to be*. The consciousness of man, however, is able to survey itself and apply living to an end. . . . Therefore, for man to live and not to employ his reason to the fullest extent of which he is capable is a sin against nature. To live and not exercise every faculty of perception and apperception nearly as possible after what he conceives of his being. . . .

It is not sufficient for one to know himself. It is also incumbent upon him to use himself. It is his duty to vanish every mystery, to substitute understanding for doubt. It is his duty to fashion, create, and form. . . to direct the forces of nature of which he is aware. It is man's duty to establish a theocracy upon earth, an existence patterned as nearly as possible after what he conceives the Divine to be.

Then in three sentences the book is concluded with the moving sincerity which comes only to one who has contemplated long the mysteries of life and has endeavored to be honest in the intellectual formation of his ideas concerning the meaning and purpose of life. "In man's consciousness is mirrored the universe. It is a spectacle which he alone of all living earthly things is permitted to gaze upon. To look intently upon it with understanding brings supreme happiness." I commend this book to the mind and heart of every sincere reader of this review.

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Kansas City: Kansas City Chapter, 3827 Main St. W. M. Russell, Master, 7003 Bellfontaine Ave.

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MONTANA

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Missoula: Missoula Pronaos. Ronald V. Nixon, Master, Route 4, West Rattlesnake.

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Omaha: Omaha Pronaos. Ralph H. Timmons, Master, 1514 S. 105th St.

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New York:* New York City Lodge, 250 W. 57th St. Fred Muller, Master, 5300 Palisade Ave., West New York, N. J.

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Syracuse: Syracuse Pronaos. Herbert C. Button, Master, 222 Mains Ave.

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OHIO

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Cincinnati: Cincinnati Chapter, 148 W. 5th St. Cecelia Schneider, Master, 3010 Cleinview Ave.

Cleveland: Cleveland Chapter, Masonic Temple, 36th & Euclid Ave. Gerta C. Stock, Master, 84 E. 219th, Euclid 23, Ohio.

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Youngstown: Youngstown Chapter, 269½ W. Federal St. Dr. Norman D. Lamm, Master, 950 King St., Sharon, Penn.

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Tulsa: Tulsa Chapter, 919 So. Cheyenne, Aurora Lodge #36 I.O.O.F. Hall. Bernice Ekiss, Master, P.O. Box 226, Sand Springs, Okla.

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Roseburg: Roseburg Pronaos. Conrad H. Clune, Master, 1544 N.W. Almond.

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Allentown: Allentown Chapter, Masonic Temple, 1524 Linden St. L. Edwin Rybak, Master, 73 W. Garrison St., Bethlehem, Penn.

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Newcastle: Newcastle Pronaos. Mrs. M. G. Dun-can, Master, 21 Bridge St., Hamilton, Newcastle, N.S.W.

Perth: Lemuria Pronaos. F. J. Parnell, Master. 43 Osborne Rd., East Fremantle, W. Aus.

Sydney: Sydney Chapter, I.O.O.F. Hall, Box 202, Haymarket. Albert E. Wormald, Master, Edge-cliffe Blvd., Collaroy Plateau, N.S.W., Aus.

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Brussels: San José Pronaos. Roger Hugu, Mas-ter, 10, rue de Tournai.

Liège: Liège Pronaos. Lambert Tombu, Master, Rue Saint-Gilles, 460.

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Rio de Janeiro: Rio de Janeiro Lodge, Rua Goncalves Crespo 48, Saladino Vasquez Cima, Master, Caja Postal 5345.

São Paulo: São Paulo Chapter, Rua Santo Andre 144, Hall 806. Sldonio Gomes Moreira, Master, Caixa Postal 4973.

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Ibadan, Nigeria: Ibadan Pronaos. J. K. Pitan, Master, P.O. Box 351.

Kaduna, Nigeria: Kaduna Pronaos. G. B. Olowu, Master, Box 51.

Kano, Nigeria: Kano Pronaos. A. Ben Onuchi, Master, P. O. Box 235.

Port Harcourt, Nigeria: Port Harcourt Pronaos, Ebong A. Edemeka, Master, U.A.C. Cold Store Dept.

Yaba, Nigeria: Yaba Chapter, The Ladi Lak Institute, 68 Akiwunmi St. O. R. I. George, Mas-ter, 14 Agard St.

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Toronto, Ont.: Toronto Lodge, 2249 Yonge St. Ronald S. Wickers, Master, 43 Farnham Ave.

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Viña del Mar: Viña del Mar Pronaos. J. Viera F., Master, Casilla 118 V, Valparaiso.

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Barranquilla: Barranquilla Chapter, Edificio "Emiliano"-Jesus-Libano. Manuel S. Ramirez, Master, Carrera 50 No. 48-63.

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Cárdenas: Cárdenas Pronaos. Antonio Caspio L., Master, Apartado 2882.

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Cienfuegos: Cienfuegos Chapter, Gacel 70. Juan A. C. Ferrera Gainza, Master, Santa Clara, E/ Holguin y Manacas.

Guantánamo: José Martí Chapter, Orden Cabal-leros de la Luz, Calle Prado 457. Edward D. Phillips, Master, Apartado 158.

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Holguin: Oriente Chapter, Logia Teosofica "José J. Martí," Rastro entre Frexes y Martí. D. Gar-cia Benítez, Master, Morales Lenin 62, Apdo. 108.

Matanzas: Matanzas Chapter, Gen. Betancourt 27. Luis G. de Leon, Master, Gral. Betancourt 27, Ap. Postal 218.

Morón: Osiris Pronaos. Pedro Viso, Master, Martí 175.

Santa Clara: Santa Clara Chapter, Ovidio Gomez, Master, Independencia S-N, S. D'go del Valle, L. V.

Santiago: Heliopolis Chapter, "Logia Fraterni-dad No. 1," Calle Desiderio Fajardo. Eva Lopez de Queralta Mena, Master, Hereida 464.

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Ciudad Trujillo: Santo Domingo Chapter, Edi-ficio Copello, Apartado 401. Florencio Reyes Jimenez, Master, C. San Fco. De Macoris 53.

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Quito: Quito Pronaos. Oliverio Sandoval, Master, Apartado 2904, Quito, Pichincha, Ecuador.

EGYPT

Alexandria: Alexandria Pronaos. Alexander Pisaní, Master, 193 Rue el Horriat, Handra, Alexandria.
Cairo: Cheops Chapter. Wilson Boulos, Master, 5 Garstin St., Zamalek.

EL SALVADOR

San Salvador: San Salvador Chapter, Calle Concepción 158. Jose Ortiz Narvaez, Master, I-A Calle Poniente 12.

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Ipswich: Ipswich Pronaos. Mary Bourne, Master, Broad Oak, Hintlesham.
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Angoulême (Charente-Maritime): Angoulême Pronaos. Louis Blancher, Master, 21 Rue du 1er-Septembre-1944.
Bordeaux (Gironde): Bordeaux Pronaos. Walter Gachet, Master, 96 Rue David-Johnston.
Cannes (Alpes-Maritimes): Cannes Pronaos. Jean Champ, Master, "La Bastidas," Pegomas.
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Metz (Moselle): Metz Pronaos. Louis Martin, Master, 19 Rue Rabelais.
Mulhouse (Haut-Rhin): Mulhouse Pronaos. Eugène Morger, Master, 42 Rue Saint-Louis, Huingue.
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Saint-Etienne (Loire): Saint-Etienne Pronaos. Joseph Grasser, Master, 77 rue de Alliés.
Strasbourg (Bas-Rhin): Strasbourg Pronaos. Edouard Royer, Master, 11 Rue de Rotterdam.
Toulouse (Haute-Garonne): Toulouse Pronaos. Marcel Laperruque, Master, 33 rue du Général-Bourbaki.

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Abidjan, Ivory Coast: Abidjan Chapter. Basile Adjou, Master, Hôpital Central d'Abidjan.
Bouaké, Ivory Coast: Bouaké Pronaos. Degbe Kouadio, Master, B.P. 486.
Dakar, Sénégal: Dakar Chapter. Nelson Prince, Master, Instituteur, Ecole de garçons, Rufisque, Sénégal.
Dimbokro, Ivory Coast: Dimbokro Pronaos. Crescent Adou, Master, C.F.C.I.
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San Pedro Sula: San Pedro Sula Chapter, Apartado Postal 572. Moises Mendoza F., Master.

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Monclova: Monclova Pronaos. Federico Perez, Master, Calle Juarez 507.
Monterrey, N.L.: Monterrey Lodge, Felix U. Gomez Nte. 333. A. Omana Del C., Master, Linares 312, Colonia Chapultepec.
Nuevo Laredo: Nuevo Laredo Pronaos. José Fernandez C., Master, Riva Palacio 1329, Nuevo Laredo, Tamps., Mexico.
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MOROCCO

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St. Nicolaus, Aruba: Aruba Chapter, 320 Bernard St., Box 254. Landore A. Bell, Master, Rozenstraat 4, San Nicolas.

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Hastings: Hastings Pronaos. B. M. Kemsley, Master, 4 Lucy Rd., Napier.

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Wellington: Wellington Chapter, 54-56 Cuba St. Morris S. Morrell, Master, 9 Lincoln Ave., Tawa Flat.

NICARAGUA

Managua: Managua Pronaos. Aburto V. Guillermo, Master, 6a AV. Entre la Y 2a, Calle S.D. No. 203-A.

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Colón: Colón Pronaos. Joseph S. Downer, Master, Box 644.

Panama: Panama Chapter, Logia Masonica de Panama. Rosendo Atio. Cruz Gallardo, Master, Calle 16 Oeste 54.

PERU

Callao: Callao Pronaos. Teodoro Mejia Fuentes, Master, Urb. Chacaritas-Calle VII, No. 131.

Lima:* AMORC Lodge, Zaragoza 483, Pueblo Libre, Urbanizacion San Bernardo, Lima. Juana T. de Janke, Master, Bellavista 591, Miraflores, Lima.

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Johannesburg: Southern Cross Chapter, Rand Women's Club, Jeppe & Joubert Sts. P. O. Box 2417. J. J. Bronkhorst, Master.

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Maturin: Maturin Pronaos. Manuel G. Sanchez, Master, Calle Sucre Norte 17, Maturin, Monagas, Venezuela.

San Cristóbal: San Cristóbal Pronaos. Nelson N. Espejo, Master, Calle 15 No. 26.

(* Initiations are performed.)

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Armando Font De La Jara, F. R. C., Deputy Grand Master

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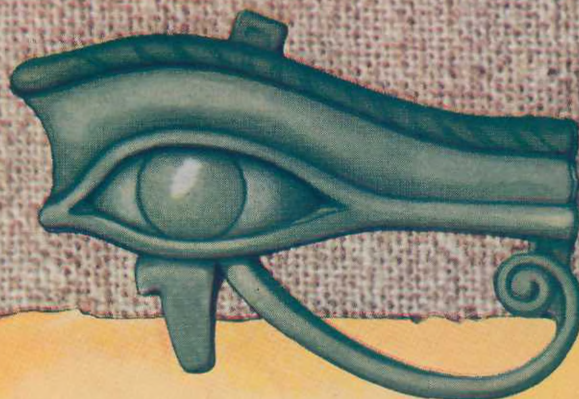
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